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Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature.—By PROFESSOR HANNS OERTEL, Yale University, New Haven, Conn.

First Series: Parallel passages from the Jāiminīya Brāhmaṇa to fragments of the Čātyāyana Brāhmaṇa.

A complete collection of the fragments of the Čātyāyana Brāhmaṇa is wanting. The following list of references to a few passages in which such fragments occur may however be acceptable.

Fragment	Fragment
1. Čamkara on Ved. Sūt. iii. 3. 25.	16. Sāyaṇa on RV. i. 105. 10.
2. Čamkara on Ved. Sūt. iii. 3. 26=27=iv. 1. 16=17 (<i>tasya putrāḥ</i>).	17. Sāyaṇa on RV. vii. 32, introduction.
3. Čamkara on Ved. Sūt. iii. 3. 26 (<i>āudumbarāḥ</i>).	18. Sāyaṇa on RV. vii. 33. 7.
4. ĀpČS. v. 23. 3.	19a. Sāyaṇa on RV. viii. 91. 1.
5. ĀpČS. x. 12. 13=Yājñikadeva on KātČS. vii. 5. 7.	19b. Sāyaṇa on RV. viii. 91. 3.
6. ĀpČS. x. 12. 14.	19c. Sāyaṇa on RV. viii. 91. 5.
7. Rudradatta on ĀpČS. xiv. 23. 14.	19d. Sāyaṇa on RV. viii. 91. 7.
8. ĀčvČS. i. 4. 13.	20. Sāyaṇa on RV. viii. 95. 7=Com. on SV. (Bibl. Ind.), vol. i., p. 716.
9. LātČS. i. 2. 24, with Agnisvāmin's Com.	21. Sāyaṇa on RV. ix. 58. 3=Com. on SV. (Bibl. Ind.), vol. iv., p. 19.
9'. LātČS. iv. 5. 18.	22. Sāyaṇa on RV. x. 38. 5.
10. Sāyaṇa on TMB. iv. 2. 10.	23a. Sāyaṇa on RV. x. 57. 1.
11. Sāyaṇa on TMB. iv. 3. 2.	23b. Sāyaṇa on RV. x. 60. 6.
12. Sāyaṇa on TMB. iv. 5. 14.	24. Sāyaṇa on RV. i. 105, introduction (metrical paraphrase).
13. Sāyaṇa on TMB. iv. 6. 23.	25. Sāyaṇa on RV. v. 2. 1 (metrical paraphrase).
14. Sāyaṇa on RV. i. 51. 23.	
15. Sāyaṇa on RV. i. 84. 13=Com. on SV. (Bibl. Ind.), vol. i., p. 400=vol. iii., p. 506.	

ON the following pages I give a collection of those fragments of the Čātyāyana Brāhmaṇa¹ to which parallel passages exist in the Jāiminīya Brāhmaṇa. The first and larger part of the article (nos. I.-X.) is made up of those cases in which there is an almost *verbatim* correspondence between the two Brāhmaṇas, while the second part (no. XI.) comprises those passages which in regard to phraseology or subject matter show more or less similarity only. The almost *verbatim* correspondence of the Apālā legend in the two Brāhmaṇas was noted as early as 1879 by A. C. Burnell,

¹ Cf. A. C. Burnell, *The Samhitopanishad-brāhmaṇa* (Mangalore, 1877), p. iii, note; Th. Aufrecht, *ZDMG.* xlii, 151; also his *Catalogus Catalogorum*, s. v.

who soon after his discovery of the MSS. of the Jāiminīya Brāhmaṇa sent a brief communication about its contents to the London Academy (Feb. 8, 1879; vol. xv., p. 126), which he closes with these words: "Were it not that the Jāiminīyas consider the Čātyāyana school to be different from theirs, I should identify this new Brāhmaṇa with the Čātyāyana Brāhmaṇa quoted by Sāyaṇa. Probably the difference between the two schools, if there really be any, is very small. I find the legend of Apālā (quoted by Sāyaṇa in his Commentary on Rigveda viii. 80 as from the Čātyāyana Brāhmaṇa) word for word—except a trivial *v. l.*—in sections 220-1 of the Agniṣṭoma book of the new Brāhmaṇa. I have not been able to search for the other passages quoted by Sāyaṇa as this Brāhmaṇa is of great bulk."

The question here raised by Burnell as to the relationship of the two Brāhmaṇas is difficult to answer with desirable accuracy. Identity, for the reasons given by Burnell and below, is out of the question. As for the degree of relationship, we could argue more safely if an intimate knowledge of the sources from which our present Brāhmaṇa collections have flowed and of the manner in which they were composed enabled us to give just and proper weight to both similarities and discrepancies. As it is, the danger seems to lie in over-valuing the former, many of which owe their likeness to the fact that they were taken from the same sources, such as pre-brāhmaṇic *itihāsa*-collections,¹ or theological manuals; for the parallelism of ritualistic passages, not only in Brāhmaṇas of the same school, but also in those belonging to different schools,² plainly suggests the fact that, aside from their legendary material, the compilers of our present Brāhmaṇas drew a certain amount of theological and ritualistic matter from existing collections.

While thus the striking resemblances of the passages given below under nos. II. to X. must not be overrated in estimating the closeness of relationship of the two Brāhmaṇas, due weight must be given to the following two points.

First, the occurrence of ČātB. fragments which cannot be paralleled at all in the JB.: such are Sāyaṇa on RV i. 105. 10; Āpastamba ČS. x. 12. 13, 14; Commentary on ĀpČS. xiv. 23. 14; Lātyāyana ČS. iv. 5. 18 with the Commentary; Commentary on TMB. iv. 5. 14 and 6. 23; and other passages mentioned below. The quotation at ĀpČS. x. 12. 13 recurs in Yājñikadeva's comment on Kātyāyana's ČS. vii. 5. 7.

Second, the dissimilarity of the two versions of the story of Dadhyañc the Ātharvaṇa.

The Čātyāyanins, according to Sāyaṇa on RV. i. 84. 13, told a story about Dadhyañc as follows:—

At the sight of Dadhyañc the Ātharvaṇa, while he was alive, the Asuras were undone. But when he had gone to heaven the

¹ Geldner, *Ved. Stud.*, i. 290.

² Compare, for instance, AB. v. 33. 2 with JUB. iii. 16. 1, or AB. v. 34. 1 ff. with JUB. iii. 17. 4 ff.

earth became filled with Asuras. Thereupon Indra, not being able to fight with the Asuras, seeking that sage, heard : "He hath gone to heaven." Then he asked the people here : "Is there no part of him anywhere left here?" They said to him : "There is that horse-head with which he announced the honey-wisdom¹ to the Aṅvins. But we do not know what hath become of it." Indra answered : "Seek it." They sought it. Having found it in the Çaryanāvanta, they fetched it. In the back part of Kurukṣetra indeed flows a river Çaryanāvanta by name. With the bones of this head Indra smote the Asuras.

The text, as quoted by Sāyana, runs thus :

ātharvaṇasya dadhīco jīvato darṣanena 'surāḥ parābabhūvuh. atha tasmān svargate 'surāḥ pūrṇā prthivy abhavat. athe 'ndras tāir asurāḥ saha yoddhum aṣaknuvāns tam ṛṣim anvicchan svargaṁ gata iti guṇrāva. atha papraccha tatratyān ne 'ha kim asya kiṁ cit pariṣiṣṭam aṅgam asti 'ti. tasmā avocann asty etad ācvaṁ ṣiṛsaṁ yena ṣiṛsā 'cviḥhyām madhuvidyām prābravīt tat tu na vidma yatrā 'bhavad iti. punar indro 'bravīt tad anvicchate 'ti. tad dhā 'nvāiṣiṣuh. tac charyanāvaty anuvidyā 'jahruḥ. çaryanāvad dha vāi nāma kurukṣetrasya jaghanārdhe saraḥ syandate. tasya ṣiṛaso sthībhir indro 'surāṇ jaghāna."

The JB. version is as follows (iii. 64) :

dadhyaṇ ha vā ātharvaṇas tejasvī brahmavarcasy āsa. tam ha sma yāvanto 'surāḥ parāpaṣyanti te ha sma tad eva [vi]ṣiṛsāṇaḥ ṣerate. sa u ha svargaṁ lokam uccakrāma. sa he 'ndro surāir aṣvibhiḥ co⁴ "dha uvāca kva nu dadhyaṇ bhavati 'ti. tasmāi ho "cus svargaṁ vāi bhagavas sa lokam udakrāmad iti. sa ho 'vāca nāi 'vā 'syē 'ha kiṁ cit pariṣiṣṭam asti 'ti. tasmāi ho "cur āsīt eve 'dam aṣvaṣiṛsaṁ yena 'cviḥhyām devavidyām⁵ prābravīt tat tu na vidma yatrā 'bhavad iti. tad vā anvicchate 'ti. tad dhā 'nvīsur. icchann aṣvasya yac chiraḥ purvateṣv apaṣṛitaṁ tad vidac charyanāvati⁶ (SV.ii.264=RV.i.84.14) 'ti. çaryanāvad⁷ dha nāmāi 'tat kurukṣetrasya jaghanārdhe saraḥ. tad etad anuvidyā 'jahrus tasmāi prāyacchan. tad dha smā 'surāṇām prakāṣe dhārayati. tam ha sma yāvanto 'surāḥ parāpaṣyanti te ha sma tad eva viṣiṛsāṇaḥ ṣerate. 65. sa ha tāir evā 'sthībhir navatīr jaghānā 'surāṇām. tad etad bhrātṛvyahā vijīti. indro dadhīco⁸ asthabhir⁹ vṛtrāny apratiṣkuto jaghāna navatīr (SV. ii. 263=RV. 1. 84. 13, omitting the last word nava). navatīr vijayate hanti dviṣantam bhrātṛvyaṁ ya evaṁ veda.

¹ Cf. ÇB. iv. 1. 5. 18 and Eggeling's note ; and BAU. ii. 5. 16.

² The same quotation is also found in the commentary on the SV., Biblioth. Ind., vol. i. 400=vol. iii. 506.

⁵ devadam.

⁶ chariḡ.

⁷ -vard.

⁸ kaṁ inserted.

⁹ cā. sic !

Then follows SV. ii. 265=RV. 1. 84. 15 with explanation.

It will be seen that the two versions do not at all closely agree in their phraseology. I add the translation of the JB. passage:

Dadhyañc the Ātharvaṇa was famous, learned in sacred lore. Whenever any of the Asuras espied him from afar then these were laid low and lost their heads. And he went up to heaven. Indra pushed by Asuras and Aṅvins¹ said: "Where, pray, is Dadhyañc the Ātharvaṇa?" They told him: "Sir, he went up to the heavenly world." He said: "Is nothing left of him here?" They told him: "There was that horse's head with which he proclaimed divine wisdom (?) to the Aṅvins; but we do not know what became of it." "Search for it." They searched for it. "Searching for the horse's head that was hid away in the mountains, he found it in the Çaryanāvanta." Çaryanāvanta indeed is the name of a river in the back part of Kurukṣetra. Having found it, they fetched it and gave it to him. He always held it in sight of the Asuras. Whenever any of the Asuras espied him from afar, then these were laid low and lost their heads. He, indeed, slew ninety Asuras by means of these bones. Thus he is rival-conquering, victorious. "Indra the invincible slew with the bones of Dadhyañc ninety foes." He overcomes ninety, slays his hateful rival, who knows thus.

There are two other stories, the story of Trita, and the story of Tryarūṇa, common to the ÇāṭB. and JB.; but we are unable to make similar comparisons here, because in each case we have not the precise language, but only the gist, of the ÇāṭB. version.

The first of these is the story of Trita's rescue from the well, mentioned in the Nirukta iv. 6, and told at great length in the ninth book of the MBh. (ix. 2064 ff, ed. Calc.=ix. 36.1 ff, ed. Bomb.; part lviii., p. 143, of Pratāpa Chandra Roy's translation). It is found in the JB. at i. 184. But instead of the ÇāṭB. passage corresponding to this, Sāyaṇa (introduction to RV. i. 105) gives merely an abstract, and it is impossible to determine how much of the phraseology is his and how much belonged to the Brāhmaṇa. Sāyaṇa's summary is as follows:

Ekata, Dvita, [and] Trita in time gone by were three sages. At one time, wandering in Marubhūmi, in a forest, their bodies being oppressed by thirst, they found one well. Then he whose name was Trita alone entered the well to drink water, and having drunk himself, he drew up water from the well and gave it to the other two. These two having drunk the water, threw Trita into the well, took away all his possessions, and, closing the well by the wheel of a chariot, went away.² Thereupon Trita, thrown into the well, unable to get out of the well, bethought himself in his mind: "Let all the gods lift me up." Then he

¹ The text is here very uncertain; there is no call for the mention of the Aṅvins, and the plural form also discredits the correctness of the text.

² The form *prāsthīṣātām* looks like a reminiscence of the precise language of the Brāhmaṇa.—Ed's.

saw this hymn in praise of them. Then at night, seeing the rays of the moon within the well, he complained.

Here Sāyaṇa breaks off.

Compare with this the story as related in the JB., i. 184, text and translation of which follow here:

trāitaṃ nāthakāmaḥ kurvīta. āptyān sātām¹ nayato 'raṇye pīpāsū 'vīdat. te 'dhanvan. kūpam avindan. tan nāi 'kato 'va-roḍhum akāmayata na dvitas tat trīto 'vārohat. tāu yadū 'pibātām atrpyatām² atha hāi 'nam tad eva rathacakreṇā 'pidhāya gobhiḥ prāitām. so 'kāmayato 'd ita iyām gātum nātham vind-eye 'ti. sa etat sāmā 'paçyat tenā 'stuta. sa sam indubhir³ ity eva nidhanam upāit. tam parjanya vṛṣtyo 'rdhavam uduplāvayad abhi hi tad rathacakram utplāvayām cakāra yenā 'pihita āsa. tad etad gātum nāthavit sāma. gātum vāi sa tan nātham⁴ avīdata. vindate gātum nātham ya evam veda. sa padenā 'nvāit. tam pratikhyāyā 'yantam ṛkṣo 'nyo bhūtvā markato 'nyo vanam avāskandatām.⁵ tad u bhrātrvyahā sāma. bhrātrvyatām vāva tasya tāv agacchatām yāv ṛkṣam ca markatam cā 'karot. atho hā 'smāi varṣuka eva parjanya bhavati. tad u paçavyam eva. kevalān vāi sa tām paçūn akuruta. ava paçūn runddhe bahupaçur bhavati ya evam veda. yad u trīta āptyo 'paçyat tasmāt trāitam ity ākhyāyate.

He who desires assistance should perform the *trāita*[-*sāman*].⁶ The Āptyas, when they were leading on what they had got,⁷ became thirsty in the forest. They ran. They found a well. Now neither Ēkata nor Dvita was willing to descend. So Trita descended. These two, after they had drunk, were satisfied. So then, having covered him (Trita) with the wheel of a chariot, they went away with the cows.⁸ He (Trita) desired: "May I go out from here, may I find a way out, assistance." He saw this *sāman*; with that he praised. The *nidhana* he performed with "With drops." Parjanya by means of a rain-shower floated him upward; thus indeed he floated him upward to the chariot-wheel with which he (T.) was covered.⁹ That same is a way-making, assistance-bringing *sāman*; verily, he found a way out, assistance. He finds a way out, assistance, who knows thus. He followed in [their] footsteps. When they saw

¹ -te.

² A. amṛpyatām; B. atrapyatām.

³ B. indur.

⁴ The next four words om. in A.

⁵ B. avas-

⁶ Cf. Bibl. Indic. ed. of SV., vol. i., p. 849 f.

⁷ The reading here is uncertain. According to the MBh. they had been collecting cattle from their father's *yajamānas*.

⁸ In the MBh. the guilt of the two brothers is much extenuated.

⁹ Very similar is the MBh., *tatra co 'rmimatī, rājann, utpapāta sar-asvatī | tayo 'tksiptaḥ samuttasthau*, 2111=47.

him coming they hastened into the woods, the one becoming a bear, the other an ape.¹

That is likewise a rival-slaying *sāman*. For these two whom he turned into a bear and an ape had aspired to rivalry with him. Moreover Parjanya rains for him. And it is also a cattle-*sāman*. Verily it made those cattle exclusively his. He encloses cattle, he becomes possessed of much cattle, who knows thus. And because Trita Āptya saw it, therefore it is called *trāita*[-*sāman*].

The second legend is the story of Tryarūṇa Trāivṛṣṇa, king of the Ikṣvākus, and his *purohita* Vṛṇa Jāna. In this case Sāyana (comment. on RV. v. 2. 1) has cast his quotations into metrical form and has thus again prevented as minute a comparison as is required for our purpose. In order to gain an idea of the degree of faithfulness of the metrical paraphrase to its original, we may place side by side the original passage, TMB. xiii. 3. 12, and Sāyana's metrical paraphrase.

The TMB., xiii. 3. 12, in text and version, runs as follows:

vṛṇo vāi jānas tryarūṇasya trāidhātvasyāi "kṣvākasya purohita āsīt. sa āikṣvāko dhāvayat. brāhmaṇakumārāṇi rathena vyacchinat. sa purohitam abravīt tava mā purodhāyām idam idṛg upāgād iti. tam etena sāmṇā samāirayat. tad vāva sa tarhy akāmayata. kāmāsani sāma vārṣam. kāmam evāi 'tenā 'va-runddhe.

Vṛṇa Jāna was *purohita* of Tryarūṇa Trāidhātva Āikṣvāka. This Āikṣvāka, speeding along, cut a Brāhmaṇ's boy with the wheel. He said to the *purohita*: "While thou wast *purohita*, this here hath happened to me." He reviled him by means of this *sāman*. For that he then desired. The *vārṣa* [*sāman*] is a wish-granting *sāman*, by it one obtains his wish.

Sāyana, at RV. v. 2. 1, paraphrases the above as follows:

- 1 *vṛṇaḥ purodhā abhavat*
trasadasyor mahīpateḥ.
- 2 *sa rathāṇi dhāvayan rājā*
brāhmaṇasya kumārakam
- 3 *ciccheda rathacakreṇa.*
pramādāt so bravīt vṛṇam
- 4 *purohite vartamāne*
*tvayi mām hanti rāgatā*²
- 5 *esā tvayā 'panetavyā.*
ṛṣim ity abravīt nṛpaḥ.
- 6 *sa ṛṣir vārṣasāmṇā taṇi*
kumāram udajīvayat.

¹ In the MBh., Trita curses his brothers: *paçulubdhāu yuvām yasmān mām utsrjya pradhāvitāu | tasmād vṛkākṛtī rāudrāu daṇṣṭrīṇāv abhi-
taçcarāu | bhavitārāu mayā çaptāu pāpenā 'nena karmaṇā | prasavaç
cāi 'va yuvayor golāṅgūlarkṣavānarāḥ*, 2114 f=50 f.

² So both editions. For *mā 'ñhatir āgatā*?—Ed's.

The ÇātB. passage falls into two parts,¹ the *first* having its parallel in JB. iii. 94, the *second* in JB. iii. 95. Of the *first* half of the ÇātB. version, the following is Sāyana's paraphrase:

- 1 *rājā trāivṛṣṇa āikṣvākas*
tryarūṇo 'bhavad asya ca
- 2 *purohito vṛṣo jāna*
ṛṣir āsīt tadā khalu
- 3 *saṁgrhṇanti rathān rājñān*
rakṣaṇāya purohitāḥ.
- 4 *tryarūṇasya vṛṣo raçmīm*
saṁjagrāha purohitāḥ.
- 5 *kumāro vartmani krīḍan*
rathacakreṇa ghātitaḥ.
- 6 *chinnaḥ kumāraç cakreṇa*
mamārā 'tha purohitāḥ
- 7 *tvaṁ hantā 'syē 'tī rājānaṁ*
rājā cā 'pi purohitam
- 8 *tvaṁ hantā 'sya kumārasya*
nā 'ham ity abravīt tadā.
- 9 *yatas tvaṁ rathavegasya*
niyantā 'tas tvayā hataḥ.
- 10 *rathasvāmī yato rājan*
tasmāt tvaṁ tasya ghātakaḥ.
- 11 *evaṁ vivadamānāu tāv*
īkṣvākūn praṣṭum āgatāu.
- 12 *tāu papracchatur īkṣvākūn*
kenā 'sau nihato dvijāḥ.
- 13 *te 'bruvan rathayantāraṁ*
hantāraṁ vṛçasamjñakam.
- 14 *sa vṛṣo vārçasāmnā taṁ*
kumāraṁ samajīvayat.

The parallel to this part of the story in JB. iii. 94 is as follows:

vṛṣo² vāi jānas tryarūṇasya trāivṛṣṇasyāi 'kṣvākasya rājñāḥ
purohita āsa. atha ha sma tataḥ purā rājabhyaḥ purohitā eva
rathān saṁgrhṇanty ūpadraṣṭṛyāya³ ned ayam pāpaṁ karavad
itī. tāu hāsayantāu⁴ brāhmaṇakumāram pathi krīḍantaṁ ratha-
cakreṇa vicichidatuḥ.

¹ The JB. text is so corrupt here that I have not been able to give it in *extenso*. The lacunae are marked.

² vṛṣo.

³ ūpadraṣṭṛyāya.

⁴ hāsāvayant-.

Verily, Vṛṣa Jāna was *purohita* of king Tryaruṇa Trāivṛṣṇa Āikṣvāka. Now in olden times the *purohitas* were wont to drive the chariots for their kings in order to look out for them that they did nothing wrong. These two, speeding (their horses), cut with the wheel of the chariot the son of a Brāhman who was playing in the road.

Then follow a few lines which are obscure and very corrupt; they contain a more detailed description of the cause and manner of the collision. Then follows (JB. iii. 94) the quarrel of Vṛṣa and the king :

sa ha vṛṣo . . . avatiṣṭhann uvāca tvam hantā 'sī 'ti. ne 'ti ho 'vāca yo ha vāi ratham saṁgrhṇāti sa rathasye "ce tvam hantā 'sī 'ti. ne 'ti he 'tara uvācā 'pa vā aham āyānśan sa tvam abhi-prāyāuṣis tvam eva hantā 'sī 'ti. 95. tāu vāi pṛcchāvahā iti. tāu he 'kṣvākū eva praçnam eyatuḥ. te he 'kṣvākava ūcur yo vāva ratham saṁgrhṇāti sa rathasye "ce. tvam eva hantā 'sī 'ti vṛṣam eva prābruvan. so kāmāyato 'd ita iyām gātum nātham vindeya sam ayañ kumāro jived iti. sa etat sāmā 'paçyat tenāi 'nañ samāirayat ā te dakṣam mayobhuvam (SV. ii. 487a=RV. ix. 65. 28a) iti. prāṇā vāi dakṣāḥ prāṇān evā 'smiñś tad adadhāt. vahnim adyā vṛṇīmahe pāntam ā puruṣprham ā mandram ā vareṇyam ā vipram ā mañiṣinam pāntam ā puruṣprham (SV. ii. 487bc, 488=RV. ix. 65. 28bc, 29abc) iti. pānto vāi puruṣas tad enaṁ tat samāirayat tad etad bheṣajam prāyaçcitti sāmā. bheṣajan vāi tat prāyaçcittim akuruta. bheṣajam evāi 'tena prāyaçcittim kurvate. tad u kāmāsañ. etañ vāi sa kāmam akāmāyata so 'smāi kāmā samārdhyata. yatkāma evāi 'tena sāmā stute sam asmāi sa kāmā rdhyate.

Vṛṣa . . . dismounting said: "Thou hast killed him." "No, he said, he, indeed, who drives a chariot controls the chariot; thou hast killed him." "No, said the other, I reined up (*āyam*) to keep off from (*apa*) [the boy]; but thou didst confuse' (*prayu*) [me so that I drove on] to (*abhi*) [him]. It is thou that hast killed him." The two said: "Let us submit the question." To the Ikṣvākus the question they submitted. The Ikṣvākus said: "None other than he who drives the chariot is controller of the chariot." It was to Vṛṣa that they declared: "It is thou that hast killed him." He made a wish: "Would that I might get out of this plight—might find an escape, a refuge! would that this boy might come to life again!" He saw this *sāman*; with it he brought him to life again, saying, "For thine enlivening, kindly [power]—" (Now the enlivening ones are the vital spirits; accordingly it was the vital spirits that he restored to him.)—"That bringeth gifts, we wish to-day, The *pānta* (?),

¹ Doubtful; but cf. *pra-yu*, 'mix,' at JUB. i. 8. 11, twice.

that which many crave, That lovely is, is to be wished, With inspiration, wisdom, filled, The *pānta*, that which many crave."¹ *Pānta*, indeed, is the man. So he thus restored him to life. This *sāman* is healing, expiating. He thus performed a healing, an expiation. They perform a healing, an expiation, with it. It is likewise wish-granting. Verily he wished that wish, that wish was fulfilled for him. Whatever wish one has who praises with that *sāman*, that wish is fulfilled for him.

The second part of the story deals with Vṛṣa's revenge. It is contained in JB. iii. 95. Again the text is in a very unsatisfactory condition. What I could make readable is given below.

The first clause refers to Vṛṣa : *sa kruddho*² *janam agacchad*. *anṛtam me*³ *vyavocann iti*. *teṣāṃ he*⁴ *kṣvākūṇām agner haro* *'pāk-rāmat*. *yañ sāyam odanam adyañ*⁵ *dadhuḥ prātas so* *'pacyata yam prātas sāyam saḥ*. *te ho*⁶ *'cur brāhmaṇaṃ vā anāryam apār-āma teṣāṃ no gner haro pākramīd etāi*⁷ *'nam anumantryāmahā iti*. *tam anvamantrayanta*. *sa agacchad yathā rājñā brāhmaṇo* *'numantryāmāna āgacched*⁸ *evam*. *sa āgatyā* *'kāmayata paçye-yam idam agner hara iti*. *sa etat sāmā*⁹ *'paçyat*. *tad abhyagāyata*. *tad apaçyat*. *piçācī vā iyañ tryaruṇasya jāyā*¹⁰ *sa*. [*sa*] *enat kaçipunā*¹¹ *'chādayitvā* *'sya sta iti tad abhivyāharat*. *ku-māram mātā yuvatis samubdhan*¹² *guhā*¹³ *bibharti*¹⁴ *na dadāti pitre anikam*¹⁵ *asya na minaj janāsaḥ puraḥ paçyanti nihitam aratāu* (RV. v. 2. 1). *kam etaṃ tvañ*¹⁶ *yuvate kumāram peṣi*¹⁷ *bibharsi*¹⁸ *mahiṣi*¹⁹ *jajāna*²⁰ *pūrvir hi garbhaç çarado vavardhā*²¹ *'paçyañ jātāñ yad asūta mātā* (ibid. 2). *vi jyotiṣā brhatā bhāty agnir āvir viçvāni kṛnute mahitvā prā*²² *'devir māvās sahate durevāḥ çīçite çṛṅge rakṣase*²³ *vinikṣe* (ibid. 9). *uta svānāso divi śantv agnes tigmāyudhā*²⁴ *rakṣase hantavā u made cid asya pra*²⁵

¹ Here I have followed Sāyaṇa, save that I make the adjectives of 29 qualify *dakṣam*. Pischel takes *te* as accusative, and *dakṣam* as an adjective qualifying it. This is probably right; but I presume that the author of our Brāhmaṇa understood the passage nearly as does Sāyaṇa. Respecting *pānta*, even the old commentators were in doubt—see Muir, JRAS., NS., ii. 343; Sāyaṇa glosses it with *çatrubhyo rakṣakam*, *sarve-ṣāṃ rakṣakam*; Pischel, *Ved. Stud.* i. 194, refers it to the stem *paya*, root *pī*, *pyā*, 'swell.' Pischel's version 'swelling' gives a tolerable sense to *pānto vāi puruṣaḥ*, which thus refers either to the body's swelling with the entering breath, or else to the bloating of the corpse—cf. ÇB. xiv. 6. 2. 12, *sa ucchvayaty ādhmāyaty ādhmāto mṛtaḥ çete*.

² *Kṛddho*.

³ MS. *mā*.—The word *vyavocan* seems so plainly to refer to the "submitted question" (*praçna*, the natural object of *vi-vac*—see PW.), already implied in *preçhāvahāi* and *praçnam eyatuḥ*, that one is tempted to alter *mā* to *me*.—Ed's.—Cf. BAU. iii. 8. 5; 9. 26.

⁴ *adya*.

⁵ *ete*.

⁶ *-chad*.

⁷ *kaçup-*.

⁸ *samugdh-*.

⁹ *-ham*.

¹⁰ *bīrbhati*.

¹¹ *tranīk*.

¹² *tvadh*.

¹³ *veṣi*.

¹⁴ *-ī*.

¹⁵ *-ī*.

¹⁶ *jyāna*.

¹⁷ *vardhā*.

¹⁸ *-so*.

¹⁹ *tag-*.

²⁰ *pu*.

*rujanti bhāmā na varante¹ paribādho² adevīr (ibid. 10) ity evāi
'nām idam agner hara ūrdhvam³ udadravat⁴ sarvān prādahat.
tato vāi te yathāyatham agner haro vyaharanta yathāyatham
ebhyo 'gnir apacat.*

He (Vṛṣa), angered, went to people, saying, "Wrongly have they decided [the question] for me." Thereupon the strength departed from the fire of these Ikṣvākus. What mush they placed on their fire in the evening for their food, that was [not] done [until] morning; and what [mush they placed on the fire] in the morning, that [was not done until] evening. They said: "We have dishonorably sent away a Brāhman; therefore from our fire the strength hath departed. Come, let us summon him. They summoned him. He came, even as a Brāhman might come when summoned by a king. Having come, he wished: "Would that I might behold here the strength of the fire." He saw this *sāman*. [With this *sāman*] he exorcised⁵ it [i. e. the *haras*]. He did behold it.⁷ Now this wife of Tryaruna was a Piṣācī. He (V.), having covered it [*agner haras*, the now quickened fire] over with a mat, addressed it with the words *asya sta* (?). Straight upon the recitation of RV. v. 2. 1, 2, 9, and 10, this consuming fire was running unto her, up (*ūrdhvam*) [and] out (*ud-*) [from under the mat, and] was burning all [the bystanders]. Thereupon they [the Ikṣvākus] duly carried home each his share of [lit. carried asunder, *vihar*] the quickened fire, [and] the fire began cooking [again] duly for them.

The corresponding passage of the ÇātB. is thus converted into verse (at RV. v. 2. 1) by Sāyana :

- 15 *yata ikṣvākavo rāgād
dhantāram ṛṣim abruvan*
- 16 *tasmāt teṣāṁ grheṣv agnes
tejo nirgatam eṣu ca.*
- 17 *grhe pākādayo nā "san.
tatkāraṇam acintayan.*
- 18 *vṛṣaṁ kumārahantāraṁ
yad avocāma tena naḥ*
- 19 *apākramad dharo vahner.
āhvayāma vṛṣaṁ vayam*
- 20 *iti saṁcītya tam ṛṣim
āhvayām āsur ādarāt.*

¹ *varunte.*

² *paru-*

³ *ūdhvam.*

⁴ *udravat.*

⁵ That is, a fire with some *haras* or power in it, a powerful or consuming fire. The Ikṣvākus' fire was still there, but too feeble to cook effectively. In nineteenth-century English, their fire had "lost its grip," its power to attack, consume, cook, etc., in short, its *haras*, just as Indra lost his *virya*.

⁶ He sang-unto it, incantavit.

⁷ That is, again, the *haras*, in answer to his wish and exorcism.

- 21 *samāgatya tataḥ śighraṁ*
teṣāṁ agner haro bhavet
 22 *iti vārçena sāmṇā 'sāv*
akāmayata pūrvavat.
 23 *evaṁ gāyan sa ṛṣir brahmahatyām*
bhāryājātām trasadasyor nṛpasya
 24 *piṣācaveśāṁ hara ādāya cā 'gner*
grhān nūtvā kaṣipāu sthāpayantīm
 25 *dṛṣtvā saṁyak tad dharas toṣayitvā*
sāmṇā paścād yojayām āsa cā 'gnim.
 26 *tataḥ satejāḥ saṁjāto*
'bhavat pākādih pūrvavat.

Finally, a word may be said concerning the legends themselves. It will be seen that they appear in JB. in a form which cannot lay claim to great antiquity. They are worked out with considerable prolixity, new details have been grafted on the old stock, and, as a whole, they bear the stamp of their ritualistic redactors. They furnish another reason why the compilation going under the name of the Jāminiya Brāhmaṇa should not be placed chronologically very far back among the earliest strata of Brāhmanical writings.

I now proceed to give the ÇāṭB. fragments with their parallels.

I. An Upaniṣad of the Çātyāyanins.

Çaṁkara, in his Commentary on the Vedānta Sūtras iii. 3. 25, has the following: *asty ātharvaṇikānām upaniṣadārambhe man-trasamāmnāyaḥ sarvam pravīdhya hṛdayam pravīdhya dhamanīḥ pravṛjya śirō 'bhīpravṛjya tridhā vipṛkta ityādih. sa tāṇḍinām deva savitaḥ prasava yajñam ityādih. çatyāyaninām çvetāçvo haritanīlo 'sī'tyādih. kathā-nām tāittirīyakānām ca çaṁ no mitraḥ çaṁ varuṇa ityādih. vājasaneyinām tū 'paniṣadārambhe pravargyabrāhmaṇam pathyate devā ha vāi sattraṁ niṣedur ityādih. kausītakinām apy agniṣṭomabrāhmaṇam brahma vā agniṣṭomo brahmāi 'va tad ahar brahmaṇāi 'va te brahmo 'pay-anti te 'mṛtatvam āpnuvanti ya etad ahar upasaṁ-yantī 'ti.*

This Upaniṣad is apparently different from the one contained in manuscript no. 3183 of the India Office Library, and noticed elsewhere (see Aufrecht, *Catalogus Catalogorum*, p. 640), and of which Eggeling, *Catalogue*, i., p. 130, gives the beginning and end.

But the first seventeen chapters of book four of the Jāimiṇīya-Upaniṣad-Brāhmaṇa have a special *vaṅṣa* and are marked as containing the Upaniṣad of the Čātyāyanins on the *gāyatra-sāman* (iv. 17. 2 *sāi* 'śā *čātyāyanī gāyatrasyo* 'paniṣad *evam upāsitavyā*). They really begin with *čvetācvo darçato harinilo* 'śi, which, excepting the second word, is like Čamkara's quotation.

II. Indra cures Apālā.

For previous discussions of this story, see: Kuhn, *Indische Studien*, i. 118; Aufrecht, *Ibidem*, iv. 1; Max Müller, *Rigveda*², vol. iii., p. 33; or *Rigveda*¹, vol. iv., p. 42; Oldenberg, *ZDMG.*, 1895, vol. xxxix., p. 76; Geldner, *Vedische Studien*, vol. i., p. 292. Compare also A. de Gubernatis, *Die Thiere in der indog. Mythologie*, 1874, pp. 14, 340.

The TMB., at ix.2.14, has a similar story about the Aṅgirasī Akūpārā. The following is an English version:

Akūpārā was an Aṅgirasī. As the skin of a lizard (*godhā*), so was her skin. Indra having thrice cleansed her by means of this *sāman* (i. e. SV. i. 167=RV. viii. 81. 1, which is therefore called *ākūpāram*, TMB. ix. 2. 13.) made her sun-skinned; verily that she then had wished. Whatever desire they cherish when they praise with this *sāman*, that desire is fulfilled for them.

The commentator adds the following:

There was an Aṅgirasī Akūpārā by name. As the skin of a lizard (*godhā*) is, so was her skin. She being of bad skin, like a lizard, praised Indra. He, being pleased, having three times³ hidden her with this *sāman* in the hole of the chariot etc., made her sun-skinned. Thus runs a *mantra*-text: 'In the hole of the chariot,² in the hole of the cart, in the hole of the yoke, O Čatakratu, O Indra, having thrice³ cleansed Apālā, hast thou made her sun-skinned' (RV. viii. 91. 7), etc.

Sāyaṇa introduces RV. viii. 91 with the following *itihāsa*:

In times gone by, Atri's daughter, Apālā, a pious woman, having through some action or other become afflicted with skin-disease and thereupon been discarded by her husband [who considered her] unlucky, performed for a long time penance in her father's hermitage in order to get rid of the skin-disease, addressing herself chiefly to Indra. At one time, knowing: "The Soma is Indra's favorite, that I will give to Indra," she went forth to the river-road. Having bathed there, she picked up some soma in the path. Taking it [and] returning home, she chewed it on the way. Now when she ate it, Indra approached, thinking that the sound produced by the munching of the teeth was the soma-pressure noise of the pressing-stones. And approaching, he said to her: "Are the pressing-stones pressing here?" She answered: "A girl here, having gone to bathe, seeing some soma, is eating

¹ Read *trivāraṃ* for *trirāraṃ* of the Bibl. Ind.

² Read *khe rathasya khe* for *yasya kha* of the Bibl. Ind.

³ Read *indra* for *indro* and insert *triṣ*.

it ; the noise comes from [her] eating it, but it is not the soma-pressure noise of the pressing-stones." Thus answered, Indra went straight away. She again said to Indra as he went: "Why dost thou turn away? Yet thou goest to every house in order to drink soma. Drink now here also the soma pressed with my teeth, and eat [food] consisting of grain, etc." And, not being heeded, she again said to Indra: "I do not know thee, having come here, to be Indra; when thou hast come to the house, I will do honor to thee." Having thus addressed Indra, and discerning: "It is Indra who hath come and no other," she spoke to the soma contained in her mouth: "Ho, soma! Flow thou around for Indra who hath come, first slowly, then gradually fast." Then Indra, longing for her, drank the soma pressed by her teeth in her mouth. Now when the soma had been drunk by Indra, upon Apālā's saying: "Being discarded by my husband on account of my skin-disease, I am now united with Indra," Indra said to her: "What thou desirest, that I will do." When he had spoken thus, she desired a boon. Upon her saying: "My father's head is without hair; his field, land, is without plants, etc.; my private parts also are not hairy; make these possessing hair, plants, etc.," he brought to an end the baldness on her father's head, and the field he made covered with plants, etc., and for the cure of her skin-disease he pulled her out three times through the hole of his own chariot [and] through the hole of the cart and of the yoke. The skin of her which was first cast off became a porcupine (*ṣalyaka*), the second a lizard (*godhā*), the third a chameleon (*krkalāsa*). Then Indra made this Apālā having a sun-like skin. So runs the *itihāsa*-tale (*āitihāsikī kathā*).

The Brhaddevatā¹ and Ṣaḍguruṣiṣya² tell the story practically as Sāyaṇa does, omitting however Indra's miracle concerning the baldness of Apālā's father, etc. (=paraphrase of RV. viii. 91. 5 and 6).

¹ The text of the Brhaddevatā given by Müller in the *var. lect.* on RV. viii. 91 differs somewhat from that of R. Mitra's edition (vi. 100-108, p. 175). The 8½ ślokas in Müller's MS. seem to be numbered 907-915 (see *second* ed. of RV., vol. iii., p. 37, l. 4), and by those numbers we will designate them, using *abcd* to indicate the pādas, and asterisks to show where the texts differ.

Müller.	Mitra.	Müller.	Mitra.
907 <i>a-d</i>	= 100 <i>a-d</i>	911 <i>c, d</i>	= 105 <i>a, b*</i>
908 <i>a, b</i>	= 101 <i>a, b</i>	912 <i>a, b</i>	= 105 <i>c, d</i>
908 <i>c, d</i>	= 102 <i>c, d*</i>	912 <i>c, d</i>	= 106 <i>a, b</i>
909 <i>a, b, c, d</i>	= 103 <i>a*, b*, c, d*</i>	913 <i>a, b</i>	= 106 <i>c, d</i>
910 <i>a, b</i>	= 104 <i>a, b*</i>	913 <i>c, d</i>	= 107 <i>a,* b*</i>
910 <i>c, d</i>	= 101 <i>c d</i>	914 <i>a, b</i>	= 107 <i>c, d</i>
911 <i>a, b</i>	= 104 <i>c d</i>	914 <i>c, d</i>	= 108 <i>a,* b*</i>
		915 <i>a, b</i>	= 108 <i>c,* d*</i>

Pādas 102*ab* of Mitra's recension (*dr̥ṣtvā somam apād āsye tuṣṭāva reā vane tu tam*) are wanting in Müller.

² See note ¹, next page.

The JB., at i. 220, like the TMB., tells of Apālā in connection with SV. i. 167 (=RV. viii. 81. 1) "*ā tū na indra kṣumantam.*" To this *sāman* the JB. gives two names, viz: *vāinavam* and *āpālam*. The former it explains as follows: *venur vāi vāiṣvāmītro 'kamāyatā 'gryo mukhyo brahmavarcaśi syām iti. sa etat sāmā 'paṣyat. tenā 'stuta. tato vāi so gryo mukhyo brahmavarcaśy abhavat. agryo mukhyo brahmavarcaśi bhavati ya evaṁ veda. yad u venur vāiṣvāmītro 'paṣyat tasmād vāinavam ity ākhyāyate.* Then it continues: *tad v evā 'cakṣata āpālam iti* and the Apālā-story follows.

I now give the text of the Jāiminiya version (i. 220) of the Apālā story, with the parallels from the Čāṭyāyana (found in Sāyana's comments to RV. viii. 91. 1, 3, 5, 7) subjoined, line by line, so far as they exist:

JB. {	<i>apālā ha vā ātreyaṁ tilakā² vā duṣṭatvacā³ vā⁴ 'py āsa.</i>
ČātB. {	<i>sā 'kāmāyatā 'pa⁵ pāpaṁ⁶ varṇaṁ hanīye 'ti. sāi 'tat sāmā</i>
{	<i>'paṣyat. tenā 'stuta. sā tīrtham abhyavayati⁷ somānṣum</i>
{	<i>sā tīrtham abhyavayanti somānṣum</i>
{	<i>avindat. taṁ samakhādat. tasyāi ha grāvāṇa iva dantā ūduḥ.</i>
{	<i>avindat. taṁ samakhādat. tasyāi ha grāvāṇa iva dantā ūduḥ.</i>
{	<i>sa indra ādravad⁸ grāvāṇo⁹ vāi vadanti¹⁰ 'ti. sā 'bhivyaḥarat¹¹</i>
{	<i>sa indra ādravad grāvāṇo vāi vadanti¹⁰ 'ti. sā tam abhivyaḥarahāra</i>
{	<i>kanyā vār avāyati somam api srutā 'vidad astam bharanti</i>
{	<i>kanyā vār avāyati somam api srutā 'vidad</i>
{	<i>abraviḍ indrāya sunavāi tvā cakrāya sunavāi tve 'ti. asyāi</i>
{	<i>iti. asyāi</i>

¹ Quite a number of lines of the Bṛhaddevatā occur again in Śaḍguru-
ruṇiṣya:

Śaḍg.	Mitra.	Müller.	Śaḍg.	Mitra.	Müller.
1 a, b	= 100 a, b	= 907 a, b	5 b*	= 103 d	= 909 d
1 c, d	----	----	5 c, d	----	----
2 a-d	----	----	6 a	= 101 c	= 910 c
3 a, b	----	----	6 b	----	----
3 c, d	= 100 c, d	= 907 c, d	6 c*	= 104 c	= 911 a
4 a, b	= 101 a, b	= 908 a, b	6 d*	= 105 b	= 911 d
4 c*	= 103 a	= 909 a	7 a*-d	= 106 a-d	= 912 c, d, 913 a, b
4 d	----	----	8 a	----	----
5 a	----	----	8 b*	= 107 b	= 913 d
			8 c, d*	= 107 c, d	= 914 a, b

² C. reads -ka. *Tilakā* seems to be a possessive adjective.

³ A. reads *ručvasā*; C., *ručvasā*; D., *ručvasā*. *duṣṭatvacā* is my doubtful conjecture: cf. comm. on TMB. ix. 2. 14, *sā godheva duṣṭatvacā sati*. ⁴ C. omits. ⁵ A. and C. have *pā*. ⁶ C. has *pavam*.

⁷ This is better than Sāyana's -*yanti*.

⁸ A. has *ādava*.

⁹ A. has *ā grāvāno*. The *ā* might go with *vadanti*.

¹⁰ *Abhivyaḥarat* does not require an object. Of Sāyana's MSS., A. and Ca. read as JB. does. Müller supplied *tam* from the reading *sāma-bhivya-* in C₂ and C₄.

{ *vā idam grāvāna iva dantā vadantī 'ti viditve 'ndrah parān*
 { *ta idam grāvāna iva dantā vadantī 'ti viditve 'ndrah parān*
 { *āvartata. tam abravīd asāu ya eṣi vīrako gṛhaṁ-grhaṁ*
 { *āvartata. tam abravīd asāu ya eṣi vīraka ityādīne*
 { *vicākaṣad imam jambhasutam piba dhānāvantaṁ karambhi-*
 { *nam apūpavantam ukthinam iti. anādriyamānāi' 'vāi' tam*
 { *'ti. anādriyamānāi' 'va tam*
 { *abravīd ā cana tvā cikitsāmo 'dhi cana tvā ne 'masi' ti purā*
 { *abravīd ā cana tvā cikitsāmo 'dhi cana tvā ne 'masi' ti purā*
 { *mā sarvaya rcā' 'pālā' stāutī 'ty apaparyāvartata.⁵ ṣanāir*
 { *mām sarvaya rcā 'pālā stāutī 'ty upaparyāvartata. ṣanāir*
 { *iva ṣanakāir⁶ ive 'ndrāye 'ndo pari srave 'ty evā 'syāi mukh-*
 { *iva ṣanakāir ive 'ndrāye 'ndo pari srave' ti ha vā asyāi mukh-*
 { *āt somam niradhayat. somapūtha⁷ iva ha vā asya⁸ sa bhavati*
 { *āt somam niradhayat. somapūtha iha vā asya bhavati*
 { *ya evam vidvān striyāi mukham upajighrati⁹ (221) tām abra-*
 { *ya evam vidvān strīm upajighrati. tām abra-*
 { *vid apāle kiṁkāmā 'sī 'ti sā 'bravid imāni trīni viṣṭapā tānī*
 { *vid apāle kiṁ kāmayaśi 'ti sā 'bravid imāni trīni viṣṭape*
 { *'ndra vi rohaya ṣiras tatasyo 'rvarām ād idam ma upodare*
 { *sarvā tā romaṣā kṛdhī 'ti khalatir hā 'syāi pitā "sa tam hā*
 { *'ti khalatir hā 'syāi pitā "sa" tam hā*
 { *'khalatiṁ cakāro 'rvarā hā 'sya na jajñe so ha jajña upasthe*
 { *'khalatiṁ cakāro 'rvarā hā 'sya na jajñe so jajña upasthe*
 { *hā 'syāi romāṇi nā "sus tāny u ha jajñire tām khe rathasyā*
 { *hā 'syāi romāṇi nā "sus tāny u ha jajñire tām khe rathasyā*
 { *'tyabrhat sā godhā¹¹ 'bhavat tām khe 'naso 'tyabrhat sā¹² kṛkalā-*
 { *'tyabrhat sā godhā 'bhavat tām khe 'naso 'tyabrhat*
 { *sy abhavat tām khe yugasā 'tyabrhat sā samṣviṣṭikā¹³ 'bhavat*
 { *sā samṣviṣṭakā 'bhavat*
 { *tad eṣā 'bhyānūcyate khe rathasya khe 'nasaḥ khe yugasā*
 { *tad eṣā 'bhyānūcyate khe rathasya khe 'nasa*
 { *ṣatakrato 'pālām indra triṣ pūtvay akrṇos sūryatvacam iti.*
 { *iti.*
 { *tasyāi ha yat kalyānatamaṁ rūpānām tad rūpam āsa. tad*
 { *tasyāi ha yat kalyānatamaṁ rūpānām tad rūpam āsa.*

¹ -na.² evāi.³ A. yā, C. cā, D. cca.⁴ parā.⁵ C. āpa-; the Cāt. reading is better.⁶ A. omits *iva ṣanakāir*.⁷ C. -pīdha.⁸ 'sya.⁹ C. avajī-¹⁰ Sāyana's *pitāsa* is *pitā* "sa rather than *pitā. sa*.¹¹ A. go.¹² *sā kṛkalāsyā abhavat tām khe yugasā 'tyabrhat* fills the lacuna in CātB. I have left *kṛkalāsyā* unchanged, because the feminine seemed not inappropriate, and Sāyana had probably the same form (Müller's *Rigveda* iii., p. 549, line 26), where the MSS. read *kṛkalāsyā*. The name of the third animal, *saṁṣviṣṭikā* or *saṁṣviṣṭakā*, remains obscure.¹³ So all MSS.

{ *etat kāmāsani sāmāi 'tañ vāi sū kāmam akāmayata so 'syāi*
 { *kāmas samārdhyata. yatkāma evāi 'tena sāmā stute sam as-*
 { *māi sa kāma rdhyate yad v apālā 'treyy apacyat tasmād*
 { *āpālam ity ākhyāyate.*

The following is a translation of the JB. version (i. 220) :

Apālā Ātreyī had moles or a bad skin. She desired: "May I get rid of my bad complexion." She saw this *sāman*; with it she praised. She, going down to the road, found a soma-stalk. This she chewed; her teeth, indeed, sounded like the pressing-stones. (Thinking:) "The pressing-stones are sounding," Indra ran thither. She recited: "The girl going down to the water hath found the soma in the road (?); taking it home, she said: 'To Indra I will press thee, to Çakra I will press thee' (RV. viii. 91. 1)." Having found out: "Verily her teeth sound thus like pressing-stones," Indra turned straight away. She said to him: "Thou who yonder goest, a manikin, looking around at every house, drink this tooth-pressed [soma], accompanied by grain, mush, cake, and *uktha* (RV. viii. 91. 2)." Not being heeded, she said to him: "We do not desire to perceive thee (?), we do not understand thee (RV. viii. 91. 3^{a, b})." Thinking: "Till now Apālā hath praised me with a complete stanza," he (Indra) turned back again. (At the words:) "Gradually, as it were, quite gradually, as it were, flow round about for Indra, O Indu (RV. viii. 91. 3^{c, d})," he verily sucked the soma from her mouth. If any one thus knowing kisses the mouth of a woman, that becomes a soma-draught for him. He said to her: "Apālā, what is thy desire?" She said: "These three surfaces, o Indra, cause to grow over; the father's head, the field, and here upon my genitals; all these make hairy (RV. viii. 91. 5 and 6^a)." Bald indeed was her father; he (Indra) cured his baldness. His field, indeed, did not grow, and it grew. On her genitals, indeed, there was no hair, and that grew. He pulled her out in the hole of the chariot, she became a lizard; he pulled her out in the hole of the cart, she became a (female) chameleon; he pulled her out in the hole of the yoke, she became a *saṃçvistikā* (?). About this there is this [stanza]: "In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O Çatakratu, thrice, O Indra, having cleansed her, thou hast made her sun-skinned (RV. viii. 91. 7)." That form was hers which is the most beautiful of forms. That same is a wish-granting *sāman*; verily she wished that wish, [and] that wish of hers was fulfilled. If anyone having a wish praises with that *sāman*, that wish is fulfilled for him. And because Apālā Ātreyī saw it, therefore it is termed the *āpāla* (-*sāman*).

It will be seen that all the essential points of the legend are

contained in the TMB. version : viz., Apālā's disease, the soma-offering, Indra's cure of Apālā by thrice pulling her through certain holes of his chariot. It does not say that Apālā actually *shed* her skin, nor anything about the transformation of the cast-off skins into animals, nor does it mention the three miracles of Indra (cure of Apālā's father's baldness, etc.)¹ The next step in the development of the legend was probably suggested by the phrase *tasyā yathā godhāyās tvag evaṁ tvag āsit* ("her skin was like that of a lizard," i. e. spotted). Nothing was more natural than actually turning this skin, when cast off, into a lizard (so Sāyaṇa, Bṛhaddevatā, Śaḍguruṣiṣya). But Indra pulled her *three* times through the holes of the chariot ; and therefore two other animals had to be added into which the other two skins of her might be transformed. I do not think that the difference in order (*calyaka*, *godhā*, *krkalāsa*) in Sāyaṇa, Bṛhaddevatā, and Śaḍguruṣiṣya is a sufficiently weighty argument against this. The JB. and ÇātB. have *godhā* first ; but they differ from the rest in this, that, whereas all the other versions change the cast-off *skins* into three animals, the text here seems to refer to a change of Apālā *herself* into a *godhā*, *krkalāsi*, and *saṁçliṣṭakā* or *saṁçviṣṭikā*.

III. Indra, Kutsa, and Luça.

The TMB., at ix. 2. 22 (the passage is referred to by Geldner, *Ved. Stud.* i. 154), in explanation of the term *kāutsam* for SV. i. 381 (=RV. viii. 13. 1), "*indra² suteṣu someṣu*," gives the story, of which the following is a translation :

Kutsa and Luça in rivalry called each upon Indra. Indra turned towards Kutsa. He (K.) bound him (I.) with a hundred straps by the scrotum. Luça said to him (I.) : "Free thyself from Kutsa, come hither ; why, pray, should one like thee remain bound by the scrotum (RV. x. 38. 5^b) ?"³ Having cut them, he (I.) ran forth. Kutsa saw this *sāman* (i. e. SV. i. 381) ; with it he called after him (I.) ; he (I.) turned [back].—The commentary merely paraphrases.

Sāyaṇa, in the comment on RV. x. 38. 5, quotes, besides the subjoined passage from the ÇātB., a brief extract from the Chāndogya Brāhmaṇa, which runs, in English version, as follows :

Kutsa and Luça called at the same time upon Indra for every part of their respective sacrifices. From friendship Indra went to Kutsa. But when of his free will he had come, Kutsa bound him with a hundred straps by the scrotum.

The JB., i. 228, like the TMB., tells the story in explanation of the term *kāutsam* for SV. i. 381.

The continuation of the story (the compromise of Indra and the two contending ṛṣis) is a curious later development. Luça's hymn is the same as that which Kutsa used, but adapted to the

¹ These miracles are also omitted by the Bṛhaddevatā and by Śaḍguruṣiṣya.

² RV. reads *indraḥ*.

³ The RV. has the var. lect. *āṇḍayor* for *muṣkayor*.

sāman-chant ; cf. Bibl. Indica, ed. of the SV., vol. i. p. 783 II :
³indrā²3 hōi | ³hāvē²3 hōi.

I give below, the text of the Jāiminiya version (i. 228) of the Kutsa-Luṣa story, with the parallels from the Čāṭyāyana (as quoted by Sāyaṇa on RV. x. 38. 5) subjoined, line by line, so far as they appear :

JB. { *kutsaḥ ca luṣaḥ ce 'ndraṁ vyahvayetām. sa kutsasya*
 ČāṭB. { *kutsaḥ ca luṣaḥ ce 'ndraṁ vyahvayetām. sa kutsasyā*
 { *havam¹ āgacchat.² taṁ ṣatena vārdhrībhir āṇḍayor abadhnāt.*
 { *'havam āgacchat. taṁ ṣatena vārdhrībhir āṇḍayor abadhnāt.*
 { *taṁ luṣo 'bhyavadat svavṛjam hi tvām aham indra ṣuṣravā*
 { *taṁ luṣo 'bhyavadat svavṛjam hi tvām aham indra ṣuṣravā*
 { *'nānudaṁ vṛṣabha radhracodanam pra muñcasva pari kutsāḍ*
 { *'nānudaṁ vṛṣabha radhracodanam pra muñcasva pari kutsāḍ*
 { *iḥā "gahi kim u tvāvān muṣkayor baddha āsata iti. tās sarvās*
 { *iḥā "gahi kim u tvāvān muṣkayor baddha āsata iti. tāḥ sarvāḥ*
 { *samlupya luṣam abhiprādravat. taṁ³ kutsa indra suteṣu*
 { *samlupya luṣam abhiprādravat.*
 { *someṣv ity anvāhvayat. tam abhyāvartata. taṁ luṣa indrā*
 { *hoyi have hoyi 'ti. tāv antarā 'tiṣṭhat. tāv abravīd aṇṣam*
 { *āharetam⁴ ātmanā vām anyatarasya pāsyāmi mahimnā 'nya-*
 { *tarasye 'ti. tathe 'ti. tāv aṇṣam āharetām. ātmānam anyatara*
 { *udajayan mahimānam anyataraḥ. ātmānam kutsa udajayan*
 { *mahimānam luṣaḥ. ātmanā 'nyatarasyā 'piban mahimnā*
 { *'nyatarasya. ātmanā kutsasyā 'piban mahimnā luṣasya. ubhāv⁵*
 { *ha vāva⁶ tasya tāv ātmānāu yad ātmā ca mahimā ca. tad etat*
 { *sendraṁ sāma. sendro hā 'sya sadevo yajño bhavaty abhi⁷ sen-*
 { *dro yajñam āvartate nā 'sendro yajñād apakrāmatī⁸ ya evaṁ*
 { *veda. yad u kutso 'paṣyat tasmāt kūrtsam ity ākhyāyate. tad*
 { *āilum acchāvākasāma bhavati. paṣavo vā ilā paṣuṣv evāi*
 { *'tat pratitiṣṭhati.*

¹ A. havām; C. cavam. ² C.-an. ³ C. tat. ⁴ A. āharet; C. āharetam.

⁵ C. hāv. ⁶ tvāva.

⁷ A. ambhya; C. abha.

⁸ C. apākramayati.

The following is a translation of the JB. version (i. 228) :

Kutsa and Luṇa called in rivalry upon Indra. He came to Kutsa's offering. He (K.) bound him (I.) with a hundred straps by the scrotum. Luṇa addressed him (I.): "I have heard of thee, o Indra, as one who himself catches,¹ holding thine own, o bull, urging the miserly;² free thyself from Kutsa; come hither; why should one like thyself remain bound by the scrotum? (RV. x. 38. 5)." He, having torn them all, ran toward Luṇa. Kutsa called after him: "O Indra, in the pressed somas (SV. i. 381)." He (I.) turned back to him (K.). Luṇa [addressed] him: "*Indrā hoyi have hoyi*." He (I.) stood between the two. He said to them both: "Take a part; of one of you I will drink with the self, of the other with greatness." "Yes." They both took a part; one obtained the self, the other the greatness. Kutsa obtained the self, Luṇa the greatness. With the self he drank of one, with greatness of the other. With the self he drank of Kutsa, with greatness of Luṇa. Verily these are his two selves, viz. the self and greatness. That same *sāman* (SV. i. 381) secures Indra's attendance [lit., has Indra with it]. Attended by Indra, attended by the gods, becomes the sacrifice of him, who knows this; attended by Indra unto the sacrifice he approaches, not unattended by Indra from the sacrifice he departs, who knows this. And because Kutsa saw it, therefore is it called *kāutsam*. It is a vigor-containing invitation-*sāman*. The cattle indeed are vigor; in the cattle it stands firm.

IV. The trirātra and RV. vii. 33. 7.

The short passage from the ÇātB. is given by Sāyaṇa on RV. vii. 33. 7. The JB. parallel is found at ii. 239 and 240. It resembles TMB. xx. 15. 1-5 so closely that I have added that text in the second line. The end of JB. ii. 240 contains the Indra-legend which corresponds to TMB. xx. 15. 6.

JB.	{	<i>athāi 'te trirātrāḥ. trirātreṇa vāi devā eṣu lokaṣv</i>
TMB.	{	1. <i>etena vāi devā eṣu lokaṣv</i>
	{	<i>ārdhnuvaṇs trirātreṇa svargaṇ lokam āyan. vāg vāi tri-</i>
	{	<i>ārdhnuvann etena svargaṇ lokam āyan. 2. vāg vāi tri-</i>
	{	<i>rātro vāco rūpeṇā "jyāni cā 'hāni [ca] vibhajyante. ekākṣarā</i>
	{	<i>rātro vāco rūpeṇā "jyāni cā 'hāni ca vibhajyante. ekākṣarā</i>
	{	<i>vāi vāk tryakṣaram akṣaram. akṣarasya rūpeṇa vibhajyante.</i>
	{	<i>vāi vāk tryakṣaram akṣaram. akṣarasya rūpeṇa vibhajyante.</i>
	{	<i>trayo gandharvāḥ. teṣāṃ eṣā bhaktir agneḥ prthivī vāyor</i>
	{	<i>trayo gandharvāḥ. teṣāṃ eṣā bhaktir agneḥ prthivī vāyor</i>
	{	<i>antarikṣasāmāv ādityasya dyāuḥ. tad eṣā 'bhyanūcyate trayāḥ</i>
	{	<i>antarikṣasāmāv ādityasya dyāuḥ.</i>
	{	<i>kr̥ṇvanti bhuvaṇeṣu retas tisraḥ prajā āryā jyotiragrās trayo</i>
		<i>trayo</i>

¹ I. e. is not caught by others; differently Geldner, l. c.

² So after Pischel, *Ved. Stud.* i. 124.

{ *gharmāsa uṣasaṁ*¹ *sacante sarvāṅ*² *it tāṅ*³ *anu vidur vasiṣṭhā*
gharmāsa uṣasaṁ sacante

JB. { *iti. yad āha trayah kṛṇvanti bhuvaneṣu reta ity agniḥ*

TMB. {

ÇaṭB. { *trayah kṛṇvanti bhuvaneṣu reta ity agniḥ*

{ *prthivyām retah kṛṇoti vāyur antarikṣa ādityo divi. tisraḥ*

{ *prthivyām retah kṛṇoti vāyur antarikṣa ādityo divi. tisraḥ*

{ *prajā āryā jyotiragrā iti. (242) vasavo rudrā ādityās teṣāṁ*

{ *prajā āryā jyotiragrā iti. vasavo rudrā ādityās tāsāṁ*

{ *etaḥ⁴ jyotir agraṁ yad asāv ādityaḥ. trayo gharmāsa uṣasaṁ*

{ *jyotir yad asāv ādityaḥ. trayo gharmāsa uṣasaṁ*

{ *sacanta ity. agnir uṣasaṁ sacate vāyur uṣasaṁ sacata*

{ *3. agnir uṣasaṁ sacate vāyur uṣasaṁ sacate⁵ sāv*

{ *sacanta ity. agnir uṣasaṁ sacate vāyur uṣasaṁ sacata*

{ *āditya uṣasaṁ sacate sarvāṅ⁶ it tāṅ⁷ anuvīdur vasiṣṭhā iti.*

{ *āditya uṣasaṁ sacate*

{ *āditya uṣasaṁ sacate*

JB. { *ye vāi brāhmaṇāḥ guḥruvāṁsas te vasiṣṭhās te hy etat*

TMB. {

{ *sarvam anuvīduḥ. etāvān vāva trirātraḥ. gāyatraḥ prāṇas*

{ *trāiṣṭubhaṁ cakṣur jāgataṁ grotam. trīṇi mithunāni*

{ *4. trīṇi mithunāni*

{ *tāny eṣu mithunaṁ dve sambhavato yan mithunāt pra-*

{ *tāny eṣaḥ.⁸ 5. mithunaṁ dve sambhavato mithunād yat pra-*

{ *jāyate tat⁹ trīṇyam.*

{ *jāyate tat trīṇyam.*

V. The subrahmanyā.

The short fragment from the ÇaṭB. is quoted by Sāyana on RV. i. 51. 13. The quotation from the school of the Tāṇḍins which he adds is very much like ŞB. i. 1. 16.⁹ I give the whole passage of the JB. (ii. 78-80) for comparison with ŞB. i. 1. 1ff, ÇB. iii. 3. 4. 17ff, and AB. vi. 3. 1ff.

In discussing the subrahmanyā ceremony, Lātyāyana (ÇS. i. 2. 24) quotes from the ÇaṭB. *ubhāv iti çātyāyanakam* (commentary: *ubhāv apy anaḍvāhāu deyaḥ ūi çātyāyanake çrutih*). To this there seems to be no parallel in the JB.

¹ -sas. ² sarvaṁ. ³ uktam for it tāṅ; but see below.

⁴ eti. The conjecture is doubtful. ⁵ sarvaṁ. ⁶ tam.

⁷ The Bibl. Ind. text has eṣa, the comment. eṣaḥ. ⁸ tā.

⁹ Sāyana: *vṛṣaṇaḥvasya menā nāma duhitā* "sa tām indraḥ cakāma. The ŞB.: *vṛṣaṇaḥvasya ha menasya menakā nāma duhitā* "sa. tām he 'ndraḥ cakame.

The text of JB. ii. 78-80 follows :

*brahma ca ha vāi subrahma cāi' 'ṣu lokeṣv āsatur asmin bhu-
vane. tatas' subrahmo 'ccakrāma. asāu vā ādityo brahmā 'tho
vāg eva subrahma.³ te' devā ihāi 'va vedyā antarvedī yajñena
brahma paryagr̥hṇan. tad idam apy etarhi vedyā antarvedī
yajñena brahma pariḡr̥hītam. tad āhur yad anyā hotrā antar-
vedī kurvanty atha katham subrahmanyō bahirvedī karotī 'ti.
sa brūyād eṣa vedyā ātmā yad utkara etat pratyakṣam brahma
yat subrahmanyā. yad utkaranī āsthāya subrahmanyām āhvay-
ati tenā 'syā' 'ntarvedī kṛtam bhavati' ti. subrahmanyom̐ subrah-
manyom̐⁶ subrahmanyom̐⁶ iti trīr āha. vāg vāi subrahmanyā tad
etām vācam prathamata ārabhate 'tho brahma vāg rasa okāras
tām etām vācam rasena prīṇāti. tad dhāi 'tad eka om̐ subrah-
manyē 'ty āhvayanti' (79) prāṇo hy agre 'tha vāg iti. tad dha
tan na tathā. yathā madhv āsicya lājān⁸ āvapet tad anyathāi
'va syāt tādṛk tat. tasmāt subrahmanyom̐ ity evā "hvayet. indrā
"gacche 'ti. indram eva tad yajña āhvayati. harīva āgacche
'ti. haribhyām āyāhī 'ti vāvāi 'nanī tad āha. prāṇāpānāu vā
asya harī tāu hī 'dam sarvaṁ hartārāu harato 'tho' ahorātrāu
vā asya harī tāu hī 'dam sarvaṁ hartārāu harataḥ. medhātithē¹⁰
meṣe 'ti. medhātithē ha meṣo bhūtvā rājānam papāu.*

JB. [vṛṣaṇaḥvasya mena iti. vṛṣaṇaḥvasya ha menā bhūtvā
ÇatB. [vṛṣaṇaḥvasya mena iti. vṛṣaṇaḥvasya menā bhūtvā
{ maghavā kula uvāsa.
{ maghavā kula uvāsa.

JB. gāurā 'vaskandinn¹¹ iti. tato hāi 'va gāuro bhūtvā 'rṇa-
vam avacaskanda. ahalyāyāi jāre 'ti. ahalyāyāi ha mātrey-
yāi jāra āsa. kāuṣika brāhmaṇa kāuṣika¹² bruvāṇe 'ti. yad
dha vā asurāir mahāsaṁgrāmaṁ saṁyete¹³ tad dha vedān nirā-
cakāra. tān ha viṣvāmītrād adhījage. tato hāi 'va kāuṣika ūce
'tha ha vā eke kāuṣika brāhmaṇa gāutama bruvāṇe 'ty āhva-
yanti. (80) tad u ha vā āruṇināi 'va yačasvino 'pajñātam. tas-
mād u tasyā 'çām ne 'yāt. tasmāt kāuṣika brāhmaṇa kāuṣika
bruvāṇe 'ty evā "hvayet. devā brahmāṇa¹⁴ āgacchatā "gacchate
'ti. devāṅç cāi 'va tad brahmāṇaḥ ca samāmantrayante. te hā
'smāi samāmantritās sumatīm icchante tasmād u ha samāman-
trya¹⁵ [nā] 'parādhnuyān¹⁶ ne 'mān¹⁷ upavadānī¹⁸ 'ti.¹⁹ tad

¹ A. vāi. ² A. tatā; D. tata. ³ A. vābrahma. ⁴ A. omits. ⁵ sya.

⁶ A. omits. ⁷ D. āhvanti. ⁸ A. jālān. ⁹ MSS. twice.

¹⁰ MSS. medhātithē. ¹¹ D. -dann. ¹² A. gāutama. ¹³ A. -yate.

¹⁴ A. brāhmaṇa. ¹⁵ -yam. ¹⁶ A. upāradh-; D. āparadh-.

¹⁷ A. tinmo; D. menmo. ¹⁸ pavad. ¹⁹ A. omits iti.

āhuḥ kiṁchandas subrahmaṇye 'ti. triṣṭub iti brūyād āindrī hi' triṣṭub iti. tad āhuḥ kiṁdevatyā subrahmaṇye 'ti. āindrī 'ti brūyād indraṁ hy enayā "hvayatī² 'ti. atho ha brūyād vāiṣvadevī 'ti viṣvān hy enayā devān āhvayatī³ 'ti. tad āhur yad anyā hotrā stotravatyas castravatyo 'tha kva subrahmaṇyāyāi stotraṁ kva castram iti. sa brūyād etasyām evāi 'tat sarvaṁ yad ṛk sāma yajus tenā 'sya subrahmaṇyā stotravati castravati bhavati 'ti. tad āhuḥ kim iva svīt subrahmaṇya rg iva svīṣt sāme 'vā uto⁴ ha⁵ yajur ivā iti. sa brūyān nāi 'vāi 'ṣa rñ na yajur na sāma. sarvam ivāi 'va. sarvam iva hy eva brahme 'ti. atha yām krīte rājani subrahmaṇyām āhvayati yām etān daksināsu nīyamānāsū 'tkare tiṣṭhan subrahmaṇyām āhvayati sāi 've 'yam. atho yat prānat tad udayanam asad iti. atho āgata eve 'ndras tam mā nirvocāme 'ti.⁶ eṣā ha vāi dhenuḥ pañcavatsū pañcapādā yad' vāk.⁷ idam āhuḥ pāṅktāḥ paçava⁸ iti. etad dha tat tām ha vā eke yathādevatam āhvayanti sarvāgneṣām agniṣṭuta āindrīm indrastomasya vāiṣvadevīm vāiṣvadevasya aniruktām⁹ aniruktasya.¹⁰ tad u ha çaçvan¹⁰ na tathā. no hi brahmaṇo vyāpādo 'stī yathā 'nīpatitam evā "hvayed yathā 'nīpatitam evā "hvayet.

I subjoin an English version of JB. ii. 78-80.

Verily the *brahman* and the *subrahman* existed in these worlds, in this creation.¹¹ From thence the *subrahman* went out. Verily yonder sun is the *brahman*, and speech is the *subrahman*. The gods here enclosed the *brahman* by means of the sacrifice within the *vedī*. So even now the *brahman* here is enclosed by means of the sacrifice within the *vedī*.

Now they say: "Inasmuch as they perform the other priestly (*hotar*-) functions within the *vedī*, how is it that the *subrahmanyā*-priest officiates outside of the *vedī*?" He should say: "That is the self of the *vedī*, viz. the *utkara*-mound; that is the manifest *brahman*, viz. the *subrahmanyā*. Inasmuch as he calls upon the *subrahmanyā*, having taken his stand upon the *utkara*-mound, thereby that which he performs comes to be within the *vedī*."

Thrice he says: "*Subrahmanyom, subrahmanyom, subrahmanyom*." Verily the *subrahmanyā* is speech. Thus he first of all takes hold of this speech; and then the *brahman* is speech, the syllable *o* is sap. He thus gladdens this speech by the sap. Thus some call upon it: "*Om subrahmanyā*," saying: "For breath [is] first, then speech." That is not so. It would be as if one

¹ A. omits.

² D. yantī.

³ -antī.

⁴ utā.

⁵ ho.

⁶ A. gnīrvocāma iti.

⁷ A. yadhvā; D. yaddhvā.

⁸ A. omits.

⁹ anuruk-

¹⁰ A. çāñ; D. vaçaçvan.

¹¹ asmin bhuvane looks like a gloss to eṣu lokeṣu.

should first pour on the honey and then add the parched grain,¹ which would be wrong. Therefore let him call upon it: "*Subrahmanyom*."

"O Indra, come hither!" thus he calls upon Indra at the sacrifice.

"O thou with the fallow steeds, come hither." "Together with the two fallow steeds come hither," he thus addresses him. In-breathing and out-breathing are his two fallow steeds (*harī*), for these two carriers (*hartārāu*) carry (*haratah*) this all. Moreover day and night are his fallow steeds, for these two carriers carry this all.

"O ram of Medhātithi." Having, indeed, become Medhātithi's ram he drank king (soma).

"O wife (?) of Vṛṣanaḡva." Having, indeed, become the wife (?) of Vṛṣanaḡva, the Bounteous One dwelt in the family.

"Down-leaping Gāura-bull." Thence, indeed, having become a Gāura-bull he leaped down upon the wave.

"O paramour of Ahalyā." He, indeed, was the paramour of Ahalyā Māitreyī.

"O Brāhman Kāuḡika, who callest thyself Kāuḡika." Verily when he got into a mighty encounter with the Asuras, at that time he put the Vedas away. He learnt them, indeed, of Viṣvāmitra. That is why he called himself Kāuḡika.

Now some call on him: "O Brāhman Kāuḡika, who callest thyself Gāutama." This, indeed, was invented by Āruṇi Yaḡasvin. And let him therefore never think of using it. Let him therefore call upon him: "O Brāhman Kāuḡika, who callest thyself Kāuḡika."

"Ye gods, ye *brahman*-priests, come hither, come hither!" They thus by this *mantra* call hither both gods and *brahman*-priests. They, verily, called hither by this *mantra*, wish him well. He should therefore not fail in this *mantra*-call, thinking: "May I not blaspheme these."

This they say: "What is the metre of the *subrahmanyā*?" He should say: "The *tristubh*; for the *tristubh* is Indra's metre."

This they say: "What is the divinity of the *subrahmanyā*?" He should say: "Indra; for upon Indra he calls with it." Moreover he should say: "All the gods; for upon all the gods he calls with it."

This they say: "Inasmuch as the other priestly (*hotar*-) functions are possessed of *stotra* and *ḡastra*, now, where is the *stotra* and where is *ḡastra* of the *subrahmanyā*?" He should say: "In it is all this, viz. *ṛc*, *sāman*, *yajus*. Through it his *subrahmanyā* becomes possessed of *stotra* and *ḡastra*."

This they say: "Pray, what is the *subrahmanyā* like? Pray,

¹ That is, as if one should put the seasoning into the pot first and afterwards add the thing to be seasoned. Nearly the same comparison occurs at JUB. i. 8. 11. See also Oertel's note thereon, JAOS. xvi. 228. —Ed's.

² One of the invocations of the other versions is wanting here.

is it like *ṛc*, or like *sāman*, or like *yajus*?" He should say: "It is not *ṛc*, not *yajus*, not *sāman*. It is like all [of these], for the *brahman* is like all [of these]."

Now, the *subrahmanyā* which he calls upon when king (Soma) is bought; that *subrahmanyā* which he, standing upon the *utkara*-mound, calls upon when the sacrificial gifts are being led around, just that is it. Again: "When he shall breathe, that shall be the end." Again: "Indra hath come, may we not drive him away with our words." This is the cow with five calves, with five feet, viz. speech. This they say: "Fivefold are cattle."

Now some call upon it by divinities, making it exclusively Agni's on the *agnistut*, Indra's at the *indrastoma*, pertaining to all gods at the *nāiṣvadeva*, with no divinity specified at the *anirukta*. That is probably not so. For there is no end of the *brahman*. As upon something indestructible he should call upon it.

In the Proceedings for April, 1895 (Journal, xvi., p. ccxli), I have already suggested that Sāyana drew his explanation of RV. 1. 51. 1 ("Indra in the form of a ram went up unto the Kaṇva-son Medhātithi and drank his soma. The ṛṣi addressed him as 'ram'; hence even now Indra is called 'ram'") from the ÇātB. I here add another passage from the JB. (iii. 233) dealing with this legend. It corresponds to TMB. xv. 10. 10-11, but is much more prolix.

The passage from the JB. (iii. 233), in text and version, is as follows:

atha mādihātitham. medhātithigrhapatayo vāi vibhinduki-yās sattram āsata. teṣāṃ ṛṛdhacyud āgastir² udgātā³ "sīd gāurivitiḥ prastotā⁴ 'cyut¹ pratihartā vavukṣayo³ hotā sanakanavakāu³ kāpyāv adhvaryū.⁴ paçukāmo medhātithir janikāmāu sanakanavakāu yatkāmā itare tatkāmāḥ. nānākāmā ha sma vāi purā sattram āsate te ha sma nānāi 'va kāmān ṛddhvā³ "ptvo 'titiṣṭhanti. teṣāṃ ha sme 'ndro medhātithir meṣasya rūpaṃ kṛtvā somaṃ vratayati. taṃ ha sma bādgate medhātithir no meṣas somaṃ vratayati 'ti. sa u ha smāi 'ṣāṃ svam eva rūpaṃ kṛtvā somaṃ vratayati. tato ha vā idam arvācīnam medhātithir meṣa ity āhvayanti. sa etan medhātithiḥ paçukāmas sāmā³ 'paçyat tenā³ 'stuta etc.

Now the *mādihātitha* [-*sāman*]. The Vibhindukiyas, with Medhātithi as their *grhapati*, celebrated a *sattra*. Ṛṛdhacyut Āgasti acted for them as *udgātā*; Gāuriviti as *prastotur*; Acyut as *pratihartā*; Vavukṣaya as *hotā*; Sanaka and Navaka, descendants of Kapi, as *adhvaryus*. Medhātithi wished for cattle; Sanaka and Navaka wished for a wife; what wishes the

¹ *cyudacyut*.

² So the MSS.

³ -*kā*.

⁴ *addharyaryū*.

rest had, those wishes they had.¹ In old times, indeed, they used to celebrate their *sattra* while having various desires ; [and] having succeeding in their desires [and] obtained [them], they used to end their *sattra*. Now Indra, having assumed the form of Medhātithi's ram, used to drink their Soma. So thinking : "Medhātithi's ram is drinking our Soma," they used to drive him away. And he then having assumed his own form used to drink their Soma. Therefore since then they make this invocation : "O ram of Medhātithi." This Medhātithi, wishing for cattle, saw this *sāman*; with it he praised ; *etc.*

VI. Taranta, Purumīḍha, and RV. ix. 58.

The ÇātB. fragment is preserved by Sāyaṇa in his comment on RV. ix. 58. 3 and in that on SV. ii. 409 (ed. of Bibl. Indica, vol. iv., p. 19). The latter has a few slight variants, which I have noted below. The TMB., at xiii. 7. 12, tells the story as follows:

Verily the two Dhvasrās,² the two Puruṣantis, wished to give³ a thousand to Taranta and Purumīḍha, descendants of Vidadacva. These two considered : "How may what we have taken become unreceived?" They returned with : "From the two Dhvasrās,⁴ from the two Puruṣantis we receive a hundred : hastening he rushes on the gladdening one (SV. ii. 409=RV. ix. 58. 3)." Thereupon what they had taken became unreceived.

I give herewith the text of the JB. version (iii. 139), subjoining the parallel text from the ÇātB.

JB. { *atha ha vāi tarantapurumīḍhāu vāidadaçvī⁵ dhvas-*
ÇātB. { *atha ha vāi tarantapurumīḍhāu vāidadaçvī dhvas-*
{ *rayoḥ puruṣantyor⁶ bahu⁷ pratigr̥hya garagirāv iva menāte.*
{ *rayoḥ puruṣantyor bahu pratigr̥hya garagirāv iva menāte.*
{ *tāu ha smā 'ṅgulyā sātām prati||gr̥hītam sa yaḥ pratigr̥hya||⁸*
{ *tāu ha smā 'ṅgulyā sātām pratimamṛçāte⁹*
{ *[a]kāmāyetām asātām nāv idaṁ sātām syād āttam¹⁰ ivāi¹¹*
{ *tāv akāmāyetām asātām nāv ive'daṁ sātām syād āttam ivāi*
{ *'vā 'pratigr̥hītam iti. tāv etac caturṛcam apaçyatām tena*
{ *'va na pratigr̥hītam iti. tāv etac caturṛcam apaçyatām tena¹²*
{ *pratyāitām. tato vāi tayor asātām sātām abhavad āttam*
{ *pratyāitām. tato¹³ vāi tayor asātām sātām abhavad āttam*

¹ I. e., the rest had any wishes you please : as if it were shortened from *ye cā 'nye kāmās santi tatkāmā itara āsan.*

² The TMB. regards these as females. I cannot see how a neuter (so Ludwig, *ad loc.*) could be explained. See PW., s.v. *dhvasra*.

³ We must of course read *adītsatām*.

⁴ Here *dhvasrayos* must of course be feminine.

⁵ *vāitadvaç*, all MSS. here ; and *vāitadaç* all MSS. except A in the Ārṣeyabrāhmaṇa (ed. Burnell, p. 54), and all MSS. at JB. i. 151.

⁶ -yo.

⁷ *bahuḥ* (with *upadhmānīya* final).

⁸ The words between ||'s have crept in from below, line 13 ; but the words fallen out may be restored from the ÇātB.

⁹ SV. *pratimṛçāte*. ¹⁰ *āttat*. ¹¹ *ve*. ¹² SV. *tareṇa*. ¹³ SV. *tayor*.

{ *ivāi 'va na pratigr̥hitam. sa yaḥ pratigr̥hya kāmāyeta 'sātam*
ivāi 'va na pratigr̥hitam. sa yaḥ pratigr̥hya kāmāyeta
 { *ma' idam sātām syād āttam ivāi 'va na pratigr̥hitam iti sa*
 { *hāi 'tena caturrcena pratīyād asātām hāi 'va 'sya sātām bha-*
 { *vaty āttam evāi 'va na pratigr̥hitam.*

The following is a translation of the JB. text (iii. 139) :

Now indeed Taranta and Purumīdha, two descendants of Vidadgva, having received much of the two Dhvasras, the two Puruśantis, considered themselves like two persons having swallowed poison. Well, they touched what they had got with the finger. They wished: "Would that we had not got what we have got here, that we had not received, what we have taken as it were." They saw this *rc*-quatrain. With it they returned. Thence indeed what they had got became not got, what they had taken as it were [became] not received. If anyone having received (something) should wish: "Would that I had not got what I have got here, that I had not received what I have taken as it were," he should return with this *rc*-quatrain. Then, indeed, what he has got becomes not got, what he has taken as it were [becomes] not received.

VII. On the Agnihotra.

The following fragment is from Āpastamba's ÇS., v. 23. 3.² The corresponding parallel is found at JB. i. 38. The only difference of importance is JB. *sāvasān* against ÇātB. *suyavasān*, which latter the commentator paraphrases: *yathā hi çakatiko 'naduḥaḥ suyavasān subhaksitaghāsān kṛtvā prājyād vahanāya prerayet tathā 'yaṁ yajamāno 'py agnīm prathamam eva somena paçunā vā sutṛptān kṛtvā havīrvahanāya prerayati*. But in view of ÇB. ii. 6. 2. 17 I have not changed the JB. reading.

The first 10 lines of text are from the JB., i. 38; and from the word *juhoti* on, line 11, I subjoin the parallels from the ÇātB. as found in Āpastamba's ÇS.

JB. *tad vāi tad agnihotraṁ tryaḥam eva payasā juhuyāt. tad vā agniśtomasya rūpam|| agniśtomenāi 'vā 'sye 'ṣtam bhavati ya evaṁ vidvān agnihotraṁ juhoti. tad vāi tad agnihotraṁ tryaḥam eva dadhnā juhuyāt. tad vāi vājapeyasasya rūpam||³ vājapeyenāi 'vā 'sye 'ṣtam bhavati ya evaṁ vidvān agnihotraṁ*

¹ *may* : cf. Oldenberg, *Hymnen des RV.*, p. 452.

² The quotations in ĀpÇS. have been collected by Garbe, in *Gurupūjākāumudī* (1896), p. 33 f.

³ The passage between ||'s is omitted in A.

juhoti. tad vāi tad agnihotraṁ tryaham evā 'jyena juhuyāt tad vā aṣvamedhasya rūpam aṣvamedhenāi 'vā 'sye 'ṣtam bhavati ya evaṁ vidvān agnihotraṁ juhoti. tad vāi tad agnihotraṁ tryaham evā¹ 'dbhir'² juhuyāt³ tad vāi puruṣamedhasya rūpam puruṣamedhenāi 'vā 'sye 'ṣtam bhavati ya evaṁ vidvān agniho-

JB. { *traṁ juhoti. svayam ahataavāsā yajamāno⁴*
 ÇātB. { *trayodaṣarātram ahataavāsā yajamānaḥ svayam*
 { *'gnihotraṁ' juhuyād⁵ ajasreṣv agniṣv apravasan⁶ trayodaṣiṁ*
 { *agnihotraṁ juhuyād apravasan⁶ atrāi 'va*
 { *rātriṁ somena⁷ vā⁸ paṇunā ve 'ṣtvo⁹ 'tsrjeta yathā sāva-*
 { *somena paṇunā ve 'ṣtvā 'gnān utsrjati yathā suya-*
 { *sān kṛtvā prārjayet¹⁰ tādrk tat.*
 { *vasān kṛtvā prājyāt tādrk tat.*

VIII. King Asamāti, the Gāupāyanas, and Kilāta and Ākuli.

The two fragments of the ÇātB. are given by Sāyaṇa on RV. x. 57. 1 and 60. 7. A full synopsis of the *var. lect.* of Sāyaṇa's MSS. is given by Müller, *Rigveda*¹, vol. v., p. xix and p. 6; *Rigveda*², vol. iv., p. ci and p. 18; also in the Journal of the Royal Asiatic Society, 1866, p. 426, where all the other parallel passages are brought together and translated. The Bhāḍadevatā legend and other material pertinent to RV. v. 24 is given by Lanman, *Sanskrit Reader*, p. 368-9. The JB. parallel is found at iii. 167 ff. Unfortunately the text for this last part of the Brāhmaṇa rests on a single incorrect manuscript and breaks down at an important passage which I have not been able to restore.

The ÇātB. and JB. begin the story at the point where the Gāupāyanas, having been dismissed by Asamāti, have withdrawn into the Khāṇḍava-forest and plan revenge. They injure the king by their sacrifice; but Kilāta and Ākuli, the two Asuras, whom Asamāti had chosen priests instead of the Gāupāyanas, protect their patron by snatching away the vital spirit of one of the Gāupāyanas, and depositing it inside of the *paridhi*-sticks. The Gāupāyanas leave the Khāṇḍava-forest in quest of the vital spirit of their brother, Subandhu. Here the text breaks down and a considerable portion is obscure. It appears that they approach Asamāti's Agni, who tells them where Subandhu's vital spirit is kept. With the verse RV. x. 60. 7 they restore their brother to life, whereupon the two Asuras vanish, having lost their magic power.

I now give the text of JB. iii. 167, and subjoin the parallels from the ÇātB. as given by Sāyaṇa.

¹ A. *eva.*

² A. *rj* (i.e., A. omits *dbhi*).

³ A. *juhuyāt*

⁴ A. *-am.*

⁵ A. *ag-*.

⁶ A. *-savan.*

⁷ C. *-nā.*

⁸ C. omits.

⁹ For *ve'ṣtvo*, C. has *gniṣṭo*; B., *ṣṭevāt*.

¹⁰ A. *prārharjjetā.*

JB. { *asamātiṃ rāthaprāuṣṭhaṃ gāupāyanā*¹ *abhyadāsāṃ*
 ÇāṭB. { *asamātiṃ rāthaprāuṣṭhaṃ gāupāyanā abhyagamaṃs*²
 { *te khāṇḍave sattram āsatā 'tha hā 'samātāu rāthaprāuṣṭhe*
 { *te khāṇḍave sattram āsatā 'tha hā 'samātāu rāthaprāuṣṭhe*
 { *kirātākulī ūsatuṣ asuramāyāu. tāu ha smā 'nagnāu*³ *adhidhā-*
 { *kilātākulī ūsatuṣ asuramāyāu. tam*⁴ *ha smā 'nagnāu nidhā-*
 { *yāu 'danam pacato*⁵ *'nagnāu māṃsam. vapanto ha sma pur-*
 { *yāu 'danam pacato*⁶ *'gnāu*⁷ *māṃsam.*
 { *astād ito yanto ha sma paṣcād anuyanti tāvan māvāvināu hā*
 { *"satus tad vāi tac chaṣvad*⁸ *'ikṣvākavo*⁹ *'surāṣanam jagdhvā*
 { *athā 'surāṇnam*¹⁰ *dagdhve*¹¹ *'kṣvākavaḥ parāba-*
 { *parābhūtāḥ. tam asamātiṃ rāthaprāuṣṭhaṃ gāupāyanānām*
 { *bhūvuh tam asamātiṃ rāthaprāuṣṭhaṃ gāupāyanānām*
 { *āhutayo 'bhyatapan. so 'braviḍ imāu kirātākulī imā vāi mā*
 { *āhutayo 'bhyatapan. so 'braviḍ imāu kilātākulī imā vāi mā*
 { *gāupāyanānām āhutayo 'bhitapanti 'ti tāv abrutām tasya vā*
 { *gāupāyanānām āhutayo 'bhitapanti 'ti tāv abrutām tasya vā*
 { *āvam eva bhiṣajāu sva āvam prāyaścittir āvam tathā kari-*
 { *āvam*¹² *eva bhiṣajāu sva āvam prāyaścittir āvam tathā kari-*
 { *syāvo yathā tvāi 'tā nā 'bhitapsyanti 'ti tāu paretya suban-*
 { *syāvo yathā nv*¹³ *etā nā 'bhitapanti 'ti tāu paretya suban-*

¹ *gop.*

² Müller's conjecture *abhyagamaṃs* must be abandoned and the JB. reading adopted. To this latter points also the *var. lect.* of the MSS. of Sāyaṇa, viz. *abhyagāsaṃs* B₁ and Ca, *abhyāṅgāsaṃs* B₁, B₂, B₃, BM, CB, and *abhyagāmaṃs* AD. In these, the different stages of development from *abhyadāsāṃs* to *abhyagamaṃs* (A has *abhyāgamaṃs*) can be clearly traced. The meaning also is against *abhyagamaṃs*, for at this stage of the story Asamāti has just sent the Gāupāyana brothers away (*tyaktvā*, Kātyāyana; *vyudasya*, Bṛhaddevatā). ³ *nānāv.*

⁴ Sāyaṇa's MSS. all support the reading *tam*; but the *tāu* of the JB. is better.

⁵ *pacato*; of Sāyaṇa's MSS., A, AD, C₂ and C₄ also show this reading.

⁶ *'gnāu* of Sāyaṇa must be emended to *'nagnāu* of the JB. By their magic they cooked porridge and meat without fire.

⁷ *tach chatvad.*

⁸ *'ikṣvā.*

⁹ The reading *asurāṇnam*, now adopted by Müller on the authority of Ca *asurātram* (A, AD, C₂, C₄, B₁, B₂, B₃, BM, CB, also point to this, reading *asurāṇnam*), agrees better with *asurāṣanam* of JB. than his former reading *asurā annam* (after B₁).

¹⁰ The crucial point, viz. the initial *d* in *dagdhvā*, is given by all MSS. of Sāyaṇa. But the JB. reading gives the preferable sense, for it is quite natural that the *eating* (though not the *burning*) of the demon-food should cause the people to perish. Compare the similar story at ÇB. ii. 4. 3. 2.

¹¹ *Āvam* should be read in Sāyaṇa in all three instances. All MSS. have uniformly short *a* in all three instances, except Ca, which has long *ā* in the first. Cf. also Müller's note, *Rigveda*², vol. iv., p. cv.

¹² *Nv etā* in Sāyaṇa is based on B₁, B₂, B₃, B₄, BM, and CB. On the other hand, *nvāitā* in A, AD, C₂, C₄ and *tyāitā* in Ca point toward the JB. reading *tvāi 'tā*, which the Bombay edition of Sāyaṇa adopts.

{ *dhor*¹ *gāupāyanasya svapataḥ pramattasyā* 'sum āhr̥tyā² 'ntaḥ-
 { *dhor gāupāyanasya svapataḥ pramattasyā* 'sum āhutyā³ 'ntaḥ-
 { *paridhī nyadhattām. paridhimanto ha tarhy agnaya*⁴ āsuh.⁵
 { *paridhī nyadhattām.*
 { *tat subandhāv aprabuddhe* 'nvabudhyantā 'hārṣṭām vā asyā
 { 'sum asuramāyāv iti te 'bruvann eta subandhor asum anvag⁶
 { *ayāme*⁷ 'ti. te khāṇḍavāt prāyan mā pra gāma patho vayam
 { *mā yajñād indra somino mā 'ntas sthur no arātayo yac ce*
 { 'dam ime⁸ yac ca sattram āsmahe tasmād u ha vayam⁹ mā
 { *pragāme* 'ti te || subandhu nāvatan̄tum atā subandhut̄rthenāi
 { 'va hr̥ṇinim prāñchantirtv||¹⁰ āgacchann asamātīm¹¹ rātha-
 { *prāuṣṭham.* (167.) *tasya ha parākhyāyāi* 'vā 'gnim¹² ajānan¹³
 { *varūthyo vāi nāmā* 'syā 'gnir ity atha ha tataḥ purā 'gnir
 { [*varūthyo*] nāma proce¹⁴ varūthyo vāi nāmā 'stī¹⁵ sa yas tvāi
 { 'tad abhirādhayād yad eva tvā kiṁ ca sa bravat tat kurutād
 { *iti. tam upāyann agne tvam no antama uta trātā çivo bhuvo*
 { *athā* 'gnim dvāipadena sūktenā 'stuvann agniḥ stuta
 { *varūthya iti tām abravīt kiṁkāmā āgāte* 'ti. subandhor
 { *ājagāma. āgatya cā* "ha kiṁkāmā mā" gacchate 'ti. subandhor
 { *evā* 'sum punar vanuma ity¹⁶ abruvann eṣo 'ntaḥparidhī 'ty
 { *evā* 'sum punar vanuyāme 'ty¹⁷ abruvann eṣā¹⁸ 'ntaḥparidhī 'ty
 { *abravīt tam ādaddhvam iti. tam nirāhvayann ayam mātā*
 { *abravīt tam ādaddhvam iti. tan nirāha*¹⁹ *ayam mātā*

¹ srb-.² āsrt-³ MSS., āhutyā; Müller's conjecture, āhr̥tya (l. c., p. cvi, end), is borne out by the JB. here and by āhārṣṭām below.⁴ agnayatt.⁵ asus.⁶ anvat.⁷ ayāve.⁸ imo.⁹ yasmān.¹⁰ The passage within ||'s is very badly corrupt.¹¹ asamātīm.¹² gni.¹³ jānan.¹⁴ prope.¹⁵ smī.¹⁶ vanume 'ti.¹⁷ Vanuyāme 'ty: Ca, A, CB, C₂, B₁, B₁, and M read vanume 'ti, as does the JB.¹⁸ Eṣā is supported by Ca and B₁ (the other MSS. have here a lacuna); but this reading must be abandoned because there is nothing for the feminine form to agree with. The Bombay edition reads eṣo, as does the JB.¹⁹ Nirāhvayann of the JB. is a better solution of the misreadings of Sāyaṇa's MSS. here than the nirāharann of the Bombay edition.

{ 'yam pitā 'yam jīvātur āgamad idam¹ tava prasarpaṇam²
 { 'yam pite 'ti
 { subandhav ehi nir ihi 'ti tam³ subandhum asuḥ punaḥ pravi-
 { cat. sa yathāpuram abhavat. tad ābhyām kirātākulibhyām
 { ācakṣate 'me vā ṛṣayo suḥ nirāhvayann iti tāv adhāraya-
 { māṇāu nirādravatām⁴ tayor imān eva parākhyāya sarva-
 { māyā⁵ apākrāmaṇs tayor ha yat pāpiṣṭhatamaṁ rūpāṇām
 { tad rūpam āsa. (170) atha ha tataḥ purā māyayā 'darṣanīyāv

āsatuḥ. tayor anyataro gnān praplavamāno⁶ 'braviḍ itthaṁ vāi
 sa karoti yas satyam anṛtena jīghāṁsati 'ti. athe 'tthaṁ gā nya-
 kṛntan.⁷ tad anyatara⁸ upaparetya⁹ grīvāḥ¹⁰ kṛntamāno¹¹
 'braviḍ itthaṁ u vān vāi¹² sa karoti yas satyam anṛtena jīghāṁ-
 sati 'ti. tad evā 'mriyetaṁ.¹³ tā etā bhrātrvyaghnyo rakṣoghnya¹⁴
 ṛcaḥ. hanti dviśantam bhrātrvyam apa rakṣaḥ pāpmānaṁ, hata
 etābhīr ṛgbhis tuṣṭuvānaḥ.

The translation of the JB. passage (iii. 167) follows:

The Gāupāyanas plotted against Asamāti Rāthaprāuṣṭha. They performed a *sattra* in the Khāṇḍava (-forest). Now with Asamāti Rāthaprāuṣṭha dwelt Kirāta and Ākuli, two Asura-illusions. These two used to cook porridge placing it over non-fire, [and] meat over non-fire. [Text obscure] . . . of such magic power were they. Then verily straightway the Ikṣvākus having eaten the Asura-food were undone.

The oblations of the Gāupāyanas burnt Asamāti Rāthaprāuṣṭha. He said to these two, viz. Kirāta and Ākuli: "Verily these oblations of the Gāupāyanas burn me." The two said: "Verily we are the healers of this, we are the expiation. We will so manage that these (oblations) shall not burn thee." The two, going away, snatched the vital spirit of Subandhu, the Gāupāyana, as he was asleep [and] unconscious, and deposited it inside of the *paridhi* (-sticks). For the fires had then *paridhi* (-sticks). Then, when Subandhu did not wake up, they became aware: "The two Asura-illusions have snatched his vital spirit." They said: "Come, we will proceed after Subandhu's vital spirit." They went forth from the Khāṇḍava(-forest): "May we not go forth from the path, not, O Indra, from the

¹ iuṇ.

² nā.

³ tā.

⁴ nirādada-.

⁵ -ya.

⁶ Should we read *praplāvayamāno*?—Ed's.

⁷ -krant-.

⁸ anyata. ⁹ rūpapar-.

¹⁰ -ā.

¹¹ akṛtam.

¹² ava.

¹³ mriyete.

¹⁴ -ghna.

sacrifice of the soma-presser; may not foes stand in our way (RV. x. 57. 1); and what these here, what *sutra* we perform, from that may we not go forth (?)” [Text corrupt] . . . came unto Asamāti Rāthaprāuṣṭha. (167.) Having perceived his Agni in the distance, they knew (?) : “ Verily Varūthya by name is his Agni.” Indeed aforetime Agni was proclaimed as Varūthya by name : “ He is Varūthya by name, he who may (will) thus satisfy thee; whatever he may say, that thou shalt do.” They went to him saying : “ Agni be thou nearest to us, a kindly helper, Varūthya” (SV. i. 448=RV. v. 24. 1 var.). He said to them : “ With what wish have ye come?” “ We desire back the vital spirit of Subandhu,” they said. “ It is inside of the *paridhi*-(sticks),” he said, “ take it.” They called it out : “ This one as mother, this one as father, this one as life hath come; this is thy coming-forth, o Subandhu, come, come out” (RV. x. 60. 7). The vital spirit again entered Subandhu. He became as before. They told this to these two, Kirāta and Ākuli : “ These ṛṣis have called out the vital spirit.” These two, not being prepared [for this], ran away. Seeing these in the distance, all their illusions departed from the two. What the worst form is, that form was theirs. (170) Now heretofore, through their magic, they had been invisible. One of them, extinguishing the fires with water, said : “ Verily so doth he who desireth to smite truth by falsehood.” Likewise also they cut up the cows. Then the other one approaching, cutting the necks said : “ And verily so doth he of you who desireth to smite truth by falsehood.” Then the two died. Rival-smiting, *rakṣas*-smiting, are these *rc*-verses. One who has praised with these *rc*-verses smites his hating rival, he smites away the *rakṣas*, evil.

IX. Derivation of the term *abhivarta*.

The Commentary on TMB. iv. 3. 2 has preserved the few words from the ÇaṭB. The JB. parallel is at ii. 378. I add TMB. iv. 3. 1-2 for the sake of comparison. TMB. viii. 2. 7, which deals with the same subject, differs somewhat.

JB.	{	<i>abhivarto brahmasāma bhavati 'ti.</i>	<i>abhivartena vāi</i>
TMB.	{	<i>abhivarto brahmasāma bhavati.</i>	<i>abhivartena vāi</i>
ÇaṭB.	{		
	{	<i>devā imāñ lokān abhy avartanta.</i>	<i>tad</i>
	{	<i>devāḥ svargaṁ lokam abhy avartanta.</i>	
			<i>yad abhyavartanta tad</i>
	{	<i>abhivartasyā 'bhivartatvam.</i>	<i>tad yad abhivarto brahmasāma</i>
			<i>yad abhivarto brahmasāma</i>
	{	<i>abhivartasyā 'bhivartatvam.</i>	
	{	<i>bhavaty eṣām eva lokānām abhivṛtyāi.</i>	
	{	<i>bhavati svargasya lokasyā 'bhivṛtyāi.</i>	

X. On the acchāvāka, etc.

The passage from the ÇātB. is given in the comment. on TMB. iv. 2. 10. The corresponding passage¹ of the JB. is at ii. 376.

JB.	{ <i>tad āhur irma² iva vā eṣā hotrānām yad acchāvāko</i>	
ÇātB.	{ <i>irma iva vā eṣā hotrānām yad acchāvāko</i>	
TMB.	{ <i>tad āhur irma iva vā eṣā hotrā yad acchāvākyā</i>	
	{ <i>yad acchāvākam anusamtiṣṭhete³ rma iva tustuvānās syur</i>	
	{ <i>yad acchāvākam anusamtiṣṭhete rma iva tustuvānāḥ syur</i>	
	{ <i>yad acchāvākam anusamtiṣṭhata icvare rma bhavitor</i>	
	{ <i>iti. tasya trāikakubham brahmasāma bhavaty</i>	
	{ <i>iti. tasya trāikakubham brahmasāma bhavaty</i>	
	{ <i>iti. yady uktham syāt trāikakubham</i>	
	{ <i>udvañṣyam acchāvākasāma. indriyam vāi vīryam trāika-</i>	
	{ <i>udvañṣyam acchāvākasāma.</i>	
	{ <i>co'dvañṣyam cā 'ntataḥ pratīṣṭhāpye vīryam vā ete</i>	
	{ <i>kubham sarvam prṣṭharūpam udvañṣyam⁴ indriye cāi 'va</i>	
	{ <i>sāmanī.</i>	
	{ <i>tadvīrye sarvasminṅ ca prṣṭharūpe 'ntataḥ pratīṣṭhanti.</i>	
	{ <i>vīrya evā 'ntataḥ pratīṣṭhanti.</i>	

XI. Minor Correspondences.

Several passages exhibiting similarities only:

XI. 1. Çamkara, on Vedānta Sūtras, iii. 3. 26, 27, ascribes to the Çātyāyanins the passage *tasya putrā dāyam upayanti suhrdāḥ sādhuḥkṛtyām dviṣantaḥ pāpakṛtyām*.⁵ Cf. JB. i. 50, *tasya putrā dāyam upayanti pitaras sādhuḥkṛtyām dviṣantaḥ pāpakṛtyām*. So i. 18, omitting last two words.

I may note here that I have found no passage in the JB. similar to the quotation, *āudumbarāḥ kuçāḥ*, ascribed to the Çātyāyanins by Çamkara, com. on Ved. Sūt. iii. 3. 26, near middle.

¹ I may note here that JB. ii. 375 ff. deals with the subject matter of TMB. iv. 2. As usual, the former is more prolix, but often the two are very similar in their phraseology; cf. the beginning:

JB.	{ <i>prāyaṇīyam ahar bhavati. prāyaṇīyena vā ahnā devās</i>	
TMB.	{ <i>1. prāyaṇīyam ahar bhavati. 2. prāyaṇīyena vā ahnā devāḥ</i>	
	{ <i>svargaṁ lokam prāyaṇ. yat prāyaṇs tat prāyaṇīyasya prāyaṇīya-</i>	
	{ <i>svargaṁ lokam prāyaṇ. yat prāyaṇs tat prāyaṇīyasya prāyaṇīya-</i>	
	{ <i>tvam. tad yat prāyaṇīyam ahar bhavati svargasyāi 'va lokasya</i>	
	{ <i>tvam.</i>	
	{ <i>samaṣṭyāi. tasmād u hāi 'tasyā 'hna rtvijā bhūṣitavyam svar-</i>	
	{ <i>3. tasmāt prāyaṇīyasya 'hna rtvijā bhavitavyam etad</i>	
	{ <i>gasya hy etal lokasya nediṣṭham</i>	
	{ <i>dhi svargasya lokasya nediṣṭham. ya etasya rtvīṇ na bhavati hīyate</i>	
	{ <i>svargāl lokāt.</i>	

² ut or it.

³ -ta.

⁴ udviṣyad.

⁵ This same passage, without reference to the Çātyāyanins, is given by him again at iv. 1. 16 and 17.

XI. 2. The Vasiṣṭha-legend,¹ which, according to Sāyaṇa's introduction to RV. vii. 32, was contained in the Čāṭyāyanaka, is alluded to in the JB. several times in passages of a character similar to TMB. iv. 7. 3; viii. 2. 3; xix. 3. 8. As a sample, I give the passage at JB. i. 150 (it recurs, with variations of the *sāman*-names, etc., at iii. 26, 83, 149, 204):

vasiṣṭhasya janitre prajananakāmaḥ kurvīta. vasiṣṭho vāi jīto hataputro 'kāmayata bahuḥ prajāyā paṇubhiḥ prajāyeye 'ti. sa ete sāmanī apacyat. tābhyām astuta. tato vāi sa bahuḥ prajāyā paṇubhiḥ prajāyata. te ete prajananī sāmanī. bahuḥ prajāyā paṇubhiḥ prajāyate ya evaṁ veda. taj janītram iti rathan-tarasāmnō janītram iti brhatsāmnō yad u vasiṣṭho 'pacyat tas-mād vasiṣṭhasya janitre ity ākhyāyete.

The Vasiṣṭha-legend, as told by the JB. at ii. 390, is, in text and translation, as follows :

çaktim ha vasiṣṭhaṁ sādāsā agnāu prāsuh. sa ha prāsya-māna² uvāce³ 'ndra kratum na ā bhara pitā putrebhyo yathe 'ti. etāvad⁴ dhāi 'vā 'sya vyāhrtam āsa. atha hāi 'nam agnāu prāsuh. atha ha vasiṣṭha ājagāma. sa ho 'vāca kim me putrah prāsyamāno 'bravīd iti. tasmāi ho "cur indra kratum na ā bhara pitā putrebhyo yathe 'ty etāvad evā 'sya vyāhrtam āsīd athāi 'nam agnāu prāsyann iti. sa ho 'vāca çikṣā no asmīn puruhūta⁵ yāmani jīvā jyotir aṣīmahi⁶ 'ti yan ma etam uttaram ardharcam putrah prāpsyān na cāi 'vāi 'nam agnāu prāsisyan sarvam u cā "yur ayiṣyat. yāi 'va kurutamā devatānām abhūt tām apāsarat. ṛdhnavaṇ⁷ te sattriṇo ye ma etena putrasya pragāthena⁸ stavāntā iti. sa eṣa ṛddhiprān⁹ ubhitaḥ pragātha ṛddhiṣṇavo ha bhavanty. enena tuṣṭuvānāḥ.

The Sādāsas [were about to] cast Çakti, the son of Vasiṣṭha, into the fire. As he was being cast, he said : "O Indra bring us strength, as a father to his children" (SV. i. 259 = RV. vii. 32.26^{ab}) — that much only he uttered ; then they cast him into the fire. Now Vasiṣṭha came. He said : "What did my son say when he was being cast into the fire?" They told him : "'O Indra bring us strength, as a father to his children,'—only so much had he uttered, when they cast him into the fire."

He (V.) said : "If my son had got to this second half-stanza, 'Help us, O oft-called one, in this course ; may we, alive, obtain the light' (*ibid.*^c ^d), truly, they would not have cast him into the fire and he would have reached old age. Who is the most Kuru-

¹ Cf. Geldner, *Ved. Stud.* ii., p. 159.

⁴ *etāvad.* ⁶ *-tā.*

⁶ *-vā.*

² *-no.*

⁷ *pratāthena.*

³ *'vāce.*

⁸ *-āg.*

like' divinity, unto that he ran away. May those *sattra*-celebrants prosper who praise with this, my son's, *pragātha* (stanza)." This same *pragātha* faces prosperity on both sides; steeped in prosperity become those who have praised with it.

XI. 3. In his comment on RV. viii. 95. 7, Sāyaṇa quotes as follows² from the ÇātB.: *indro vā asurān³ hatvā 'pūtā ivā 'medhyo 'manyata. so 'kāmayata guddham eva mā santam guddhena sāmṇā stuyur iti. sa ṛṣiṇ abravūt stuta me 'ti. tata ṛṣayaḥ sāmā 'paçyan. tenā 'stuvann eto nv indram* (SV. i. 350=RV. viii. 95. 7) *iti. tato vā indraḥ pūtaḥ guddho medhyo 'bhavat.*

Compare with this the following JB. passages : i. 121 : *devā vā asurān hatvā 'pūtā ivā 'medhyā amanyanta. te 'kāmayanta pūtā medhyāç guddhās syāma gacchema svargaṁ lokam iti. ta etā ṛco 'paçyaṇs tābhīr apunata. punānas soma dhārayā 'po va-sāno arṣasī* (SV. 1. 511=RV. ix. 107.4^{a, b}) *'ti. āpo vāi pavitram adbhīr evā 'punata. ā ratnadhā yonim ṛtasya sīdasī* (ibid.^c) *'ti. antarikṣam vā ṛtam. antarikṣam evāi 'tenā 'tyāyan. utso deva hiraṇyaya* (ibid.^d) *iti. asāu vāi loka utso devo 'mum evāi 'tena lokam upāsīdan. tato vāi te pūtā medhyāç guddhā abhavann agacchan svargaṁ lokam. pūto medhyāç guddho bhavati gacchati svargaṁ lokam etābhīr ṛgbhis tuṣṭuvānaḥ.*

JB. i. 227 : *atha sāumedham. devā vā asurān hatvā 'pūtā ivā 'medhyā amanyanta. te 'kāmayanta pūtā medhyās syāme 'ti. ta etat sāmā 'paçyaṇs tenā 'stuvata. tato vāi te pūtā medhyā abhavan. te 'bruvan sumedhyā vā abhūme 'ti. tad eva sāumedhasya sāumedhatvam. pūto medhyo bhavati ya evaṁ veda.*

And at iii. 126 the same formula occurs with the changes necessary for the explanation of *sāuhaviṣam* (*sāma*).

¹ *Kurutamā*: I do not understand this phrase. Can it mean 'most efficient'? Cf. Çaṁkara on Chānd. Up. iv. 17. 9 (quoted in PW.) and Boehtlingk's note in his edition of the Chānd. Up., p. 102.

² The passage recurs in the commentary to the SV., ed. Bibl. Ind., vol. i., p. 716.

³ Müller reads *vāsuraṇ*.